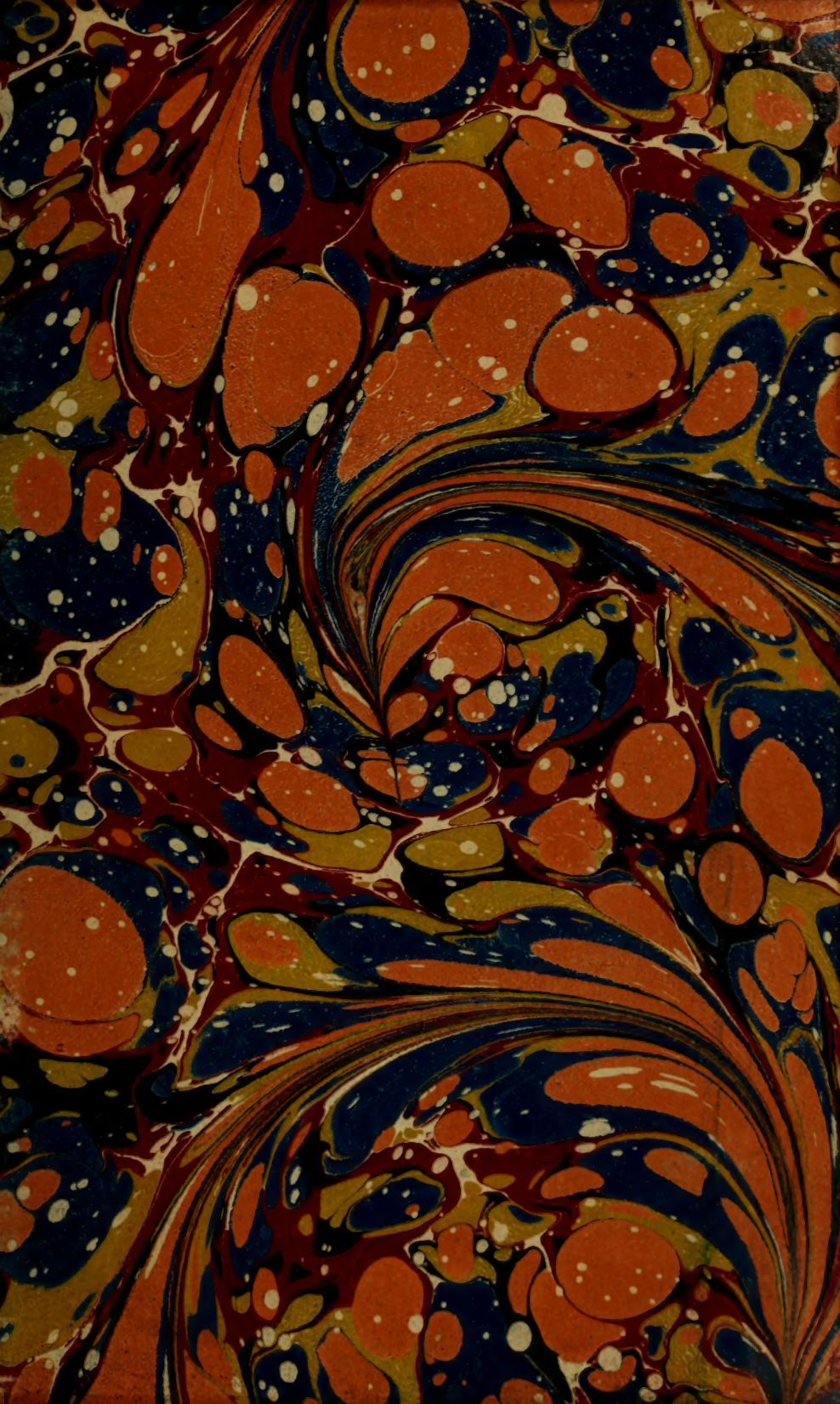


9258 COMPLAINT OF SCOTLAND, written in 1548, with a Dissertation and Glossary, by J. Leyden, large Svo. *hf. morocco extra, top edge gilt, uncut*, £5.

Edinburgh, 1801

This political treatise on the relations between the "Three Estates" in Scotland at the end of the first half of the 16th century, is attributed to three persons: Sir D. Lyndsay, Sir Jas. Inglis, and Wedderburn.





21✓



James Wylie Guild.
A. P. Dec. 1911.

SCS #1533

Thomas F. Torrance

SCS #1533

THE
COMPLAYNT
OF
SCOTLAND.

PRINTED BY D. WILLISON,
EDINBURGH.

only 13 copies printed —

The
COMPLAINT
of
SCOTLAND.

WRITTEN IN
1548.
WITH
A PRELIMINARY DISSERTATION,
AND
GLOSSARY.

Redeth forthē to the end, seriously,
For though old wrytyngeȝ apere to be rude,
Yet notwithstandinge, they do include
The pythe of a mater most fructuously.

EDINBURGH:
PRINTED FOR ARCHIBALD CONSTABLE.
AND SOLD BY MESS. T. CADELL JUN.
AND W. DAVIES, LONDON.

1801.

THE

SCOTTISH

OF

EDINBURGH

WRITTEN IN

1848

AND

A PRELIMINARY DISSERTATION

AND

GLOSSARY

Printed for the Author, by
GUTHRIE and CO. 10, N. B. ST. ST. AND
NOT PRINTED BY THE AUTHOR, BUT BY
THE PRESS OF A SCOTCH BOOKSELLER.

EDINBURGH

PRINTED FOR ALEXANDER LEITCH,

AND SOLD BY MR. T. CAMPBELL,

AND W. DUNN, LONDON.

1851.

TO RICHARD HEBER, Esq.

THIS EDITION OF
THE COMPLAYNT OF SCOTLAND,
UNDERTAKEN AT HIS SUGGESTION,

IS INSCRIBED,

IN TESTIMONY OF SINCERE ESTEEM AND
FRIENDSHIP,

BY HIS VERY FAITHFUL

HUMBLE SERVANT,

J. LEYDEN.

PRELIMINARY

DISSERTATION.

PRELIMINARY DISSERTATION.

I. *Of the Author.*—"It is the commoun and accus-
" tomit maner of all them that dois prohemiate on ony
" vther mannish wark, cheiflie to trauell about twa
" pointis. The ane is, to declair the properteis of the
" author ; not only externall, as his originall, birth, vo-
" cation, estait, strenth, giftis of the bodie, substance,
" & maner of leuing ; but alsua internall, as the quali-
" teis, habites, and dispositionis of the minde, his in-
" gyne, knowledge, wisdom, giftis of the spreit, and all
" vther vertewis, quhilk culd iustly be knawin to haue
" bene in him.—The vther is, to declair his maner of
" wryting, the utilitie of his warkis, and quhat frute,
" profit and commoditie may ensew and follow to the
" diligent reidar and reuoluar of the samin."¹ Though
it be still practicable to show " the maner of wryting "
adopted in the Complaynt of Scotland, it is, however,
exceedingly difficult to " declair," with any degree of
probability, not to mention certainty, either the name
or " the properteis of the author." In the early
periods of the literary history of Scotland, it seems
to have been reckoned an useless labour to record
the history or life of an author, while his character
and habits survived in the memory of his friends
b and

¹ Henry Charteris' Preface to the warkis of Sir David Lindsay.
Edin. 1792. 4to.

and contemporaries, the only authentic source, in most instances, from which his biography could possibly be derived. Thus, Charteris, the editor of Lindsay's poetical works, declines relating the history, or delineating the character of his author, because his memory was still recent. "Seing it is not monie zeiris past, (says he) sen it hes plesit the eternal God, to call our Authour out of the miserabill and troubilsum calamiteis of this transitorie lyfe, vntill his celestially joy and heuinlic habitatioun; swa that the memorie of him is bot as zit recent, and not out of the hartis of monie zit leuand, to quhome his hail maner of life was better knawin than unto me; I think it not greitlie neidfull to tary thé thairon, bot will remit thee to leirne it at their mouthis." This absurd opinion, that men are better instructed by the biography of their ancestors, than by that of their contemporaries, has not only substituted a number of incongruous romances for real biography, and just pictures of life and manners; but has deprived us entirely of materials for the history of some literary characters which have reflected great honour on their country.

In the general wreck of our literary history, it ought not to excite our surprise, that few notices should remain, concerning a political work adapted to a particular period, and in which all the Three Estates of Commons, Nobility, and Clergy, are severely censured. Whoever was the author of the Complaynt of Scotland, he appears to have been a true patriot; and, as such, his views could not coincide with those entertained by any of the factions which distracted and desolated Scotland, not only in the minority, but during the reign, of the unfortunate Mary. The
work

work was published at an important crisis, immediately after the battle of Pinky. The principles of the Reformation had already made considerable progress in that country; and the opposition of private interests soon assumed the appearance of a religious contest. But if we regard the influence of religion on the political relations of Scotland, instead of mentioning the Catholic and Protestant parties, we may with propriety speak of the French and English factions. The prevalence of the Protestant interest, which, in the most early struggles, had been chiefly supported by the assistance of England; and afterwards, the union of the Crowns, in the person of James VI., tended to moderate that spirit of rancour which reiterated injuries and insults had produced between the sister kingdoms, and which pervades the Complaynt of Scotland in all its acrimony. These causes conspiring, may, without the intervention of a proscription, have sunk this political and satirical work into that neglect, in which it continued for 160 years.

The first person by whom the Complaynt of Scotland is mentioned, is James Watson, who published, from his own press, a short history of printing in 1713; but as he assigns, as its date, 1540, in contradiction to the work itself, the composition of which, from a calculation which it contains, is undeniably referred to 1548, it is doubtful whether he intended the present work, or some other, of the same title. The Complaint of Scotland seems to have been a common title about this period. One of the divisions of Lindsay's Dreme, addressed to James V, is denominated "The Complaint of the Commounweill of Scotland," and may probably be the work alluded to by Watson. A ballad, entitled,

entitled, "The Complaint of Scotland," occurs in Major Pierson's Collection, which, according to Ames, is printed on one side, has no date, and exhibits the name of neither author nor printer. In the *Gentleman's Magazine* for November 1791, a copy of this Poem is given from a black letter sheet, which the transcriber J. R. conjectures to have been printed at Edinburgh in 1567 by R. Lekpreuik. It apparently relates to the murder of Henry Stewart, Lord Darnley, and consists of twenty-four stanzas of five lines; beginning,

"Adew all glaidness, sport, and play;

"Adew, fair weill, baith nycht and day;

"All thingz that may mak mirrie cheir,

"Bot sich rycht soir in hart, and say,

"Allace, to graif is gone my deir!"

It is not probable that Watson alluded to this performance; but if he intended the real *Complaynt of Scotland*, the date must have been an error of the printer. That he might have seen a copy, is extremely probable; for he seems to have been acquainted with some books, of which no copies are known at present to be extant. Of this kind, is the *Tale of Rauf Collyear*. If compositions be neglected by the learned and curious, and not calculated to attain popularity among the lower classes, an impression almost vanishes in the lapse of a century. Accident may preserve a few straggling copies a little longer; but, if not deposited in a public library, a second century almost unavoidably terminates their existence.

The next person who mentions the *Complaynt of Scotland*, is Dr Mackenzie, in his *Lives*, vol. iii. p. 42. 1722. He assigns it, without hesitation, to Sir James Inglis, Knight. In *Catalog. Bibl. Harleianæ*, 1742-5, the

the same work is mentioned twice, and, in both instances, assigned to Vedderburn or Wedderburn. It occurs, first, in vol. i. N^o 8371.; and afterwards, vol. iv. N^o 12,070. These slight and contradictory notices constitute all the information which has been as yet discovered concerning the author. Mr Pinkerton, who discovered the copy in the British Museum, assumes the position, that Wedderburn is the author, on the authority of the Harleian Catalogue. But such an authority as that on which he depends, is just better than no authority at all, and can never be deemed satisfactory. The only argument that can be deduced from it, amounts to no more than a slight probability. Because the compiler of the Harleian Catalogue gives Vedderburn as the name of the author, a presumption arises, that the copy, from which he extracted the title, had a title-page bearing the name of the author; though at the same time it must be admitted, that no perfect title-page exists in any copy known to be extant. But if this can be presumed in the case of the Compiler of the Harleian Catalogue, the argument will apply with still greater force to Dr Mackenzie, who is a more ancient authority, and who peremptorily ascribes it to Sir James Inglis, Knight. Herbert * suggests, that probably both Mackenzie and the Compiler transcribed from written title-pages, or perhaps from tradition. This supposition is strengthened by the fact, that though Mackenzie, and the Compiler of the Harleian Catalogue, seem, from the phraseology, to have copied the same title, they not only vary in the orthography, but the two titles in the Harleian Catalogue differ considerably from each other, as appears undeniably from a comparison.

N^o 8371. " Vedderburn's Complainte of Scotlande,
 " vyth ane exortatione to the thre estaits to be vigi-
 " lante in the deffens of their public veil, 1549."

N^o 12,070. " Vedderburn's Complainte of Scotland,
 " with ane exortatione to the three estates to be vi-
 " gilant in defence of their public weel, 1549."

Mackenzie gives " Scotland's Complaint against her
 " three Sons, the Nobility, Clergy, and Commons.
 " Imprinted at St Andrews in 1548."

If any conclusion can be deduced from this discre-
 pancy, it must militate strongly against the accuracy of
 both Mackenzie and the Compiler of the Harleian Cata-
 logue. Herbert adds, " Is it not highly probable, consi-
 " dering the subject and the time, that the book should be
 " printed privately; and, if the printer was in danger, was
 " it not necessary for the author to conceal his name?
 " If the author's name was mentioned on the title-
 " page, what occasion to omit it at the end of the de-
 " dication? This copy in the Museum, is so packed
 " and cooked, that it cannot reasonably be pronounced
 " a second edition; especially as the contents given by
 " Mackenzie, appear evidently to have been taken
 " from a copy of this edition, and his quotations of
 " the songs and herbs from the interpolated leaves,
 " though not so correctly as might have been. May
 " not the title-page, as the book is so neatly printed,
 " have had as neat a compartment, and so have been
 " transposed into collections of that sort; the subject
 " of the book, as to the main intention, becoming
 " obsolete, on the happy union of the two nations;
 " though the book itself, as long as it can be preserv-
 " ed, will ever remain, in point of language, customs,
 " &c. a curious relic of antiquity, a genuine Scottish
 " classic?"

“ classic ? ” The conjecture, of the suppression of the title-page, however, is contradicted, by a fragment of one being preserved in the copy in the possession of the Duke of Roxburgh, which, I am informed, only contains *The Comp.* Had it been customary to transpose the title-page, or any of the chapters, into collections of a similar kind, it is difficult to conceive, that both the book, and the fragments of it, should have become so extremely rare, that in the year 1800, only four copies should be known; and that neither the work itself, nor its mutilated fragments, should have fallen into the hands of collectors, or have been mentioned by the curious. The observations of Herbert concerning the interpolated leaves, apply, not only to the Museum copy, which he consulted, but, with equal force, to the three other copies which are known to be extant; and, as these copies coincide in the leaves which seem to have been cancelled, as well as in the erroneous numbering of the pages, they rather excite a presumption, that the Complaynt of Scotland never appeared in any other form than that of a single edition, in 1548, according to Mackenzie, and according to a calculation in the work itself, p. 55.; or in 1549, according to the Compiler of the Harleian Catalogue.

The question concerning the author of the Complaynt, rests upon two contradictory assertions, each of them completely devoid of collateral evidence. As neither Mackenzie, nor the Compiler of the Harleian Catalogue, adduce any authority for their different assertions, we should next examine whether Sir James Inglis, Knight, or Wedderburn, be the more probable author, from the nature of their respective political and religious principles, and from the
complexion

complexion of the transactions in which they were engaged. This inquiry, however, is nearly as obscure as the original one. If Mackenzie was not solely guided by vague conjecture, or obscure tradition, he has neglected to cite any authority on which he founded. What he terms the life of Sir James Inglis, Knight, besides a careless analysis of the Complaynt itself, in which the orthography of the passages he cites is partly modernized, contains few incidents, except a meagre narrative of the battle of Pinky, compiled from Leslie, Drake, Goodwin and Speed. He asserts, that Sir James Inglis was born in Fife, of an ancient family; studied at St Andrews; finished his education at Paris; and afterwards, returning to Scotland, by his skill in poetry, ingratiated himself with James V. At the death of that prince, he became an abettor of the French faction; but, after the disastrous battle of Pinky, in which he commanded a troop of cavalry, he retired to Fife, where, “amid the innocent amusements of a country life,” says Mackenzie, he composed several treatises, both in prose and verse, “of which we have still extant, one called Scotland’s Complaint, printed at St Andrews in 1548; by which it appears, that he was well seen in the Grecian and Roman histories; and was a great mathematician and philosopher; a most faithful and loyal subject; and a great lover of his country.” The author farther relates, that he died at Culross in 1554; and attributes to him “Poems, consisting of songs, ballads, plays and farces, in ms.” This assertion, however, with another, “that he composed several tragedies, comedies, and other poems, that were highly applauded by the best judges of the age,”

apparently

apparently rest on no other authority than that of Lindsay, in the Prolog to the Complaint of the Papingo. ¹

“ And in the Court bin present in thir dayis,
That ballattis breuis lustely, and layis ;
Quhilkis to our prince daily thay do present ;
Quha can say mair than Schir James Inglis sayis,
In ballattis, farsis, and in plesand playis ?
Bot Culros hes his pen maid impotent ;
Kid, in cunning and practik richt prudent ;
And Stewart, quha desiris ane staitlie style,
Full ornate warkis daily dois compyle. ”

The general satire published by Lord Hailes, is attributed to Schir James Inglis by the Maitland folio ms., though the Bannatyne ms. ascribes it to Dunbar. ²

A person of this name appears to have been secretary to Queen Margaret in 1515, and is probably the same who is styled Chancellor of the Royal Chapel of Stirling, in a charter of 19th February 1527, *Scotst. Cal.* ; to whom a letter of James V, requesting to borrow a book on alchemy, still exists, and who was murdered by the Baron of Tulliallan in 1531, *Leslie*, p. 433. ; at which period he seems to have been Abbot of Culross. As the incidents in the life of this person, which can be determined by historical evidence, are so widely different from those related by Mackenzie, had this author cited any historical documents in his narration, it might have been presumed, that the Sir James Inglis, whose life he affects to write, was quite a different person from the Abbot of Culross. He positively denominates Sir
c James

¹ *Lindesay's Warkis*, p. 185. Edin. 1592, 4to.

² *Bannatyne Poems*, p. 41.

James Inglis a Knight; and if this could be depended on, it would prove him to have been a secular man, and a different character from the Abbot of Culross. But it is very probable, that Mackenzie only subjoined this title, because he found him denominated knight, without considering that

“ The pure priest thinkis he gettis na richt,
Be he nocht stilit like ane knicht,
And callit Schir befoir his name;
As Schir Thomas, and Schir Williame.”

Lyndesay's Monarchie, p. 133. 4to.

Edin. 1592.

If Mackenzie's relation was derived from tradition, or from any species of vague memorandums, perhaps the history of the Abbot may have been unconsciously confounded with that of John Inglis, whose company acted plays and interludes at the marriage of James IV. in 1503; *Leland's Collect.* vol. iv. 258. This John Inglis, who, in Lindsay of Pitscottie's history, has the title of Marshal, is recorded to have been present, while a young man, along with Sir David Lindsay, Lyon Herald, when the apparition appeared to James IV. at Linlithgow. In an extract from Sir Henry Herbert's book of Offices, published in Chalmers' *Apology for the believers in the Shakespear papers* (p. 617.), this person is said to be the same with John English the player, to whom an entry is recorded of 10s. paid by order of Henry VII. It is added, that he is the most ancient manager of players on record.

The history of Vedderburn, or Wedderburne, mentioned as author of *The Complaynt*, by the Compiler of the *Harleian Catalogue*, is still more obscure, if possible, than that of Sir James Inglis. His
very

very name is unknown; and the only circumstance that can be supposed to relate to him, is solely founded on the trivial coincidence of surname. In a ms. history of the estate of the Kirk of Scotland, (*pene* Mr Paton), written by Mr Row, minister of Perth, the contemporary of Sir David Lindsay, Sir David Lindsayes Poesies, *Wedderburnes* Psalmes and Godlie Ballands, &c. are mentioned. Now, it is presumed, in the first place, that by *Wedderburne's* Psalmes and Godlie Ballands, is intended—A Compendious Book of Godlie and Spiritual Sangis and Ballatis, printed by Andro Hart in 1621: and, secondly, it is presumed, upon the same degree of evidence, that this *Wedderburne* mentioned in Row's ms., is the *Vedderburne* of the Compiler of the Harleian Catalogue. This conjecture is likewise thought to be confirmed by allusions in the “*Godlie Ballatis*” to some of the songs mentioned in the *Complaynt of Scotland*; but it is evident that so trivial a coincidence can never amount to a proof.

In the *Bannatyne* ms. occur three poems attributed to *Wedderburn*; but, whether the same person with the preceding, is quite uncertain. They are the following—

My luve was fals, and full of flatterie—

I think thir men are very fals and vane.

O man, transformit and unnaturall!

The late Mr Plummer of Middlestead, an able antiquary, suggested, in a letter to Mr D. Herd, that *Wedderburn* might as probably be the name of the printer of the *Complaynt of Scotland*, as of the author. It is true, this is only a conjecture; but when a subject is entirely devoid of positive evidence, one conjecture is nearly as good as another.

In this state of uncertainty with respect to external evidence, perhaps we are justified in having recourse to that internal evidence, which arises from an examination of the work itself; especially as it is scarcely possible that any thing in the form of evidence can have less weight than those arguments which have already been adduced. Though aware of the fallacious nature of such speculations, their frequent futility, and the slight degree of conviction which they are calculated to produce, I am not deterred from hazarding an opinion, which early occurred to my own mind, and which successive inquiries have tended to confirm. It is true, that when a person has inadvertently adopted an opinion, the bias which his mind receives, represents objects in a proportion and colouring, which, in the eyes of another, they never assume. As I have therefore reason to suspect, that some arguments, which, to me, appear to possess considerable force, may, by others, be deemed wholly unsatisfactory, it is with considerable diffidence that I propose my opinion, especially as the discovery of a single copy, with the author's name on the title page, would essentially injure any inductive argument of the following species.

That roughness of style, which characterizes the compositions of an early period, is often united with strength of colouring, energy of sentiment, and peculiarity of manner. From the want of native models, too, even the first translations exhibit an air of originality. In the selection, and collocation of words, a singularity of manner is perceptible; and compositions are characterized by peculiarities of idiom and phraseology. From such peculiarities of style, when verse is compared with verse, and prose with prose, it is often
practicable

practicable to identify the compositions of an author ; but, when prose is compared with verse, it is much more difficult to detect this peculiarity of manner. When I ascribe the *Complaynt of Scotland* to Sir David Lindsay of the Mount, an author, whose compositions, that have been edited, are entirely in verse, I am sensible how little confidence can be placed in any argument derived from the similarity of style. But there is a style of thinking, as well as of writing ; a style, which every author finds infinitely more difficult to disguise, than that which depends on the collocation of phrases, and the form of words. Diversity of topics, or subjects of discussion, require different combinations of ideas ; but the general laws of association are seldom essentially changed : the mind retraces the same succession of ideas, and reverts with fondness to its favourite objects. If the *Complaynt of Scotland* be the solitary production of an unknown and anonymous author, his memory has faded for ever ; but if it be the composition of an author, whose other productions are still extant, we may expect to detect some traces of the same style of thinking, and the same favourite subjects of discussion. In the compositions of every author, there are many circumstances introduced, which may be termed adventitious ; many ideas, very slightly connected with the principal subject, which are linked with it by accidental association. Now, the more accidental the introduction of these circumstances, and the more slightly they are connected with the proper subject, the stronger is the argument which results from such a coincidence. We shall now attempt to point out some of these coincidences.

And,

And, first, let us attend to the title of the *Complaynt of Scotland*. It has already been stated, that the title of "*Complaynt of Scotland*," does not appear to have been uncommon at the period of its original publication; at the same time, it is certain, that there is no positive proof of such a title having been used by any other author than Sir David Lindsay. The titles of Lindsay's works, form such a series of Complaints, as is almost unparalleled in literary history. His earliest compositions are—"THE COMPLAINT OF OUR SOUL-RANE LORDIS PAPINGO;"—"THE COMPLAYNT OF SCHIR DAVID LYNDISAY of the Mont, knight, &c. directit to the Kingis grace;"—"THE COMPLAINT OF BAGSCHE, the Kingis auld hound;" and, what is more immediately to the purpose, one of the divisions of his *Dreme* is entitled—"THE COMPLAINT OF THE COMMOUN WEILL OF SCOTLAND." This coincidence of title is strengthened by an additional circumstance of congruity. After the general title of the *Complaynt* in the Harleian Catalogue, the addition follows—"vyth ane EXORTATIONE to the THRE ESTAITIS to be vigilante in the deffens of their public veil." Now, Lindsay has likewise composed "a satire upon the THRE ESTAITIS, in commendatione of vertue, and vituperatione of vyce." It may likewise be proper to observe, that the last division of the fourth book of the *Monarchy*, is entitled, "Ane EXHORTATIOUN be Experience to the Courteour;" and one of the divisions of the *Dreme* is termed "The EXHORTATIOUN to the Kingis grace."

The author of the *Complaynt of Scotland* introduces in "the Prolog to the Redar" (p. 12.), an elaborate apology for using "the domestic Scottis language

“ gage maist intelligible for the vlgare pepil.” In various passages, he imitates Gawain Douglas, who, though he positively denies the comparative poverty of the Scottish language, is yet forced to apologise for the use of “ mony vordis of antiquite, the quhilkis culd nocht be translatit.”

“ Besyde Latyne our langage is imperfite,
 Quhilk in sum part is the cause and the wyte,
 Quhy that Virgillis vers the ornate bewte
 Intill our tounge may not obseruit be ;
 For thar bene Latyne wordes mony ane,
 That in our leid, ganand translation has nane ;
 Les than we mynnis thare sentence and grauite,
 And zit skant weil exponit : quhay trowis not me,
 Lat thaym interpret *animal* and *homo* ;
 With mony hundreth other terms mo,
 Quhilks in our langage, soithly, as I wene,
 Few men can tell cleirly quhat thay mene.
 Betuix *genus*, *sexus*, and *species*,
 Diuersite in our leid to seik I ceisse.” *

The first instance, of *animal* and *homo*, which the learned Bishop adduces, is likewise cited by the author of the Complaynt, who seems, in his example of *mulier* and *homo* (p. 27.), to allude to the terms *genus*, *sexus*, and *species*, likewise particularized. If Lindsay be the author of the Complaynt, this imitation of G. Douglas is easily accounted for, as we know the high terms of approbation in which he expresses himself concerning that author.

“ Allace for ane quhilk lamp was in this land,
 Of eloquence the slowand balmy strand ;
 And in our Inglis rhetoric the rose,
 As of rubeis the carbuncle bin chose :

And

* G. Douglas' *Æneid*, p. 9. Ruddiman's edit.

And as Phebus dois Cynthia precell,
 Sa Gawin Dowglas, Bischop of Dunkell,
 Had, quhen he was into this land on lyue,
 Abuse vulgar poetis prerogatiue."

Lindesay's Warkis, p. 185. 1592.

The author of the *Complaynt* (p. 26.), after mentioning various Latin terms, which refer to particular institutions and customs, declares, that if such words were rejected in translation, the phrases of antiquity would be lost and confounded. This, however, is no apology for using the popular Scottish dialect, but, on the contrary, a strong reason for not using it. But, when he alludes to his deficiency of skill in the Latin language, and is anxious to vindicate himself "contrar the detractioun of inuyful clerkis" "that ar mair expert in Latyne tong," we perceive the drift of his apology to be the same with that of *Lindesay*, in his "Exclamatioun to the reider, tuitching the" "wryting in vulgare and maternall language," in the first book of his *Monarchy*.

"Gentill reidar, haue at me na despite,
 Thinkand that I presūpteouslie pretēd
 In vulgar tounge so hie ane mater to write;
 Bot quhair I mis, I pray the til amend;
 Til y unlernit, I wald the caus wer kend,
 Of our most miserabill trauell and torment,
 And how in earth na place be permanent.

Howbeit that diuers deuot cūning clerkis,
 In Latyne tounge hes writtē sindrie buikis,
 Our unleirnit knawis litle of thir werkis,
 More than thay do the rauing of the ruikis:
 Quhairfoir, to colzearis, carters, and to cuikis,

To

To Jok and Thome, my ryme salbe directit,
With cunning men howbeit it wilbe lackit.

Aristotell nor Plato, I heir sane,
Wrait nocht thair hie philosophie naturall,
In Duche, nor Dence, nor tounge Italiane ;
Bot in thair most ornate tounge maternall,
Quhais fame and name dois reigne perpetual :
Famous Uirgill, the prince of poetrie,
Nor Cicero, the flour of oratrie,

Wrait not in Caldie lāguage, nor in Grew,
Nor zit into the language Saracene ;
Nor in the naturall language of Hebrew ;
Bot in the Romane tounge, as may be sene,
Quhilk was yair proper lāguage, as I wene ;—
Quhē Romanis rang dominatouris in deid,
The ornate Latine wes thair proper leid.

In the mein time, quhen y^t thir bald Romance
Ouer all the world had the dominioun,
Maid Latin sculis, thair gloir for to auance,
That thair lāguage micht be ouer all cōmoun :
To that intent, be my opinioun,
Traisting that thair impyre suld ay indure ;
Bot of fortoun, alway thay wer not sure."

After declaring his opinion, that the diversity of languages originated from the malediction of God, he adds—

" Notwithstanding, I think it greit plesour,
Quhair cunning men hes languages anew,
That in thair zouth, be diligent labour,

Hes leirnit Latine, Greik, and auld Hebrew ;
 That I am not of that sort, soir I rew ;
 Quhairfoir I wald all buikis necessare,
 For our faith wer intill our tounge vulgare—

—Sanct Hierome, in his proper tounge Romane,
 The law of God trewlie he did translate,
 Out of Hebrew and Greik in Latine plane ;
 Quhilk hes bene hid frō us lang time, God wait,
 Unto this time ; bot efter my consait,
 Had Sanct Hierome bene born into *Argile*,
 Into *Irish* tounge, his buikis had done compyle.

Lindesay's Works, 4to, 1592, p. 14, 15, 16.

In this manner, Lindsay vindicates the use of the vulgar Scottish dialect, which, he contends, ought to be preferred to Latin, both in the institutions of law and theology ; though he admits that curious questions of philosophy may be properly discussed in the learned languages.

“ Lat doctouris write yair curious questiounis,
 And argumentis sawin full of sophistrie ;
 Thair Logick, and thair heich opiniounis ;
 Thair dark judgementis of astronomie ;
 Thair medicine and thair philosophie :
 Lat poetis schaw thair glorious ingyne,
 As euer thay pleis, in Greik or in Latyne.”

As he proceeds to urge the necessity of employing the vulgar language, in subjects relating to “ commoun weill, and our saluatioun,” he suddenly recollects, that his own work included many curious questions of philosophy, and therefore concludes his apology with a particular request of exemption.

“ Bot

“ Bot lat us haue the buikis necessare
 To *commoun weill*, and our *saluatioun*,
 Justly translatit in our *tosang vulgare* :
 And al, I mak the supplimentoun,
 O gentill reidar ! haue me induritioun,
 Thinkand I will do with in this matier :—
 Now to my purposis forwart will I fair.”

The author of the *Complaynt* is likewise afraid “ to
 mel witht ony facultie that passis his knowlage,” p. 24 ;
 and declares, that he “ said micht be our temerair to
 set furth ane verk that suspensis his ingyne,” p. 19 ;
 and that it is his intention to “ help to the awaising of
 the public veil, witht his studye and witht his pen,” p.
 15. Like Lyndsay, he intrcats the “ gude reidar to
 correct him familiarly, and be cherite, and til interpret
 his intentione favorablie ; for the motions of the com-
 pilatione of the tractit, procedis awir of the com-
 passionne that he lies of the public necessite, nor it
 dois of presumptione or vane glair,” p. 27. It may
 be proper to add here, that the instances of affected
 words, or, as the author terms them, “ oncoultit ex-
 quisite terms,” adduced in p. 25, are not adopted La-
 tin words assimilated to the Scottish dialect, but words
 of the Latin form and termination, which could only
 be used in that language ; a circumstance which seems
 to strengthen the position, that the author rather apo-
 logises for not employing the Latin language, than for
 not using words of Latin origin. Indeed, such an a-
 pology would have been extremely impertinent, after
 having already employed so many words of that class ;
 though he had interlined them still more with his
 “ baslar agrest terms,” or words of “ the vulgar ru-
 rale grise,” as G. Douglas says.

At this period, similar apologies for using the English language in literary compositions, were not uncommon; and perhaps it may not be improper to contrast these apologies of Scottish authors, with that of an English contemporary.

“ As for the Lattine or Greeke tongue, euerye thing is so excellentlye done in them, that none can do better; in the Englishe tongue, contrary, euery thing in a maner so meanlye, both for the matter and handlinge; that no man can do worse. For therein the learned, for the most part, haue bene alwayes most redye to write; and they which had least hope in Lattine, haue bene most bould in Englishe: when surelye euerye man that is most ready to talke, is not most able to write. He that will write well in any tongue, must folow this counsell of Aristotle; to speake as the commoun people do, to thinke as wise men do; and so shoulde euerye man understand him, and the iudgement of wise men alowe him. Manye Englishe writers haue not done so; but usinge straunge wordes, as Lattine, French, and Italian, do make all thinges darke and harde. Ones I communed with a man, which reasoned the Englishe tongue to be enriched and encreased thereby; sayinge, Who will not prayse that feast where a man shall drincke at a dinner both wyne, ale, and beere? Truly, quoth I, they be al good, euery one taken by himself alone; but if you put malmesye and sacke, redde wyne and white, ale and beere, and al in one pot, you shall make a drinke, neither easye to be knowen, nor yet wholsome for the bodye.”

Ascham's Preface to Toxophilus, 4to, Lond. 1545.

Though, at the revival of literature, the tyranny of custom imposed this task on many of the earliest writ-

ers in the vulgar dialects, yet I do not consider that custom invalidates my conjecture. Before the publication of the *Complaynt*, the Royal patronage in Scotland had been long successfully employed in supporting our native literature, and bursting the shackles of authority, which preferred verse to prose, and dead languages to the living. So early as 1490, John de Irlandia, a priest, concerning whose history a few notices shall be afterwards adduced, has composed a digest of *Practical Theology*, in the vulgar language, for the use of James IV. The *Porteous of Noblenes*, translated from the French by Andrew Cadiou, was printed at Edinburgh in 1508 by Chepman and Myllar, the year after they obtained the Royal patent¹. The Scottish history of Boethius, translated by Bellenden at the command of James V, was printed in 1537; and a translation of the first five books of *Livy*, by the same author, at the same command, still remains in MS. In 1540, the Scottish acts of Parliament, of the reign

¹ A warrant and licence, dated September 15th 1507, for bringing home a printer's press, with all stuff belonging thereto, and experiments to use the same, for imprinting the books of laws, &c. &c. granted to Walter Chepman and Andrew Myllar, burgesses of Edinburgh, occurs in the third book of *Privy Seal*, fol. 129. After Chepman, "Thomas Davidstone, a northlandeman, borne on the water of Dle," was appointed Royal printer in 1547, and printed the Acts of the Scottish Parliament, the only known copy of which is in vellum, and preserved in the Library of the Faculty of Advocates at Edinburgh. The acts of the Scottish Parliament were, in 1566, printed by Robert Lekprevik. Concerning this edition, the following curious circumstance is mentioned in Byssset's *Rollment of Courtes*, MS. "The saidis actis, imprintit be ye said Lekprevik, war coft fra him in allis, unbund, be umquill Mr James Makgill of nevir rankeloure, clerk of register for the tyme, and for the maist part war destroyed, sea that within schort space thereafter, few or nane could be fundit gettabill to buy and sell thareof be the legis."

of James V, were printed, by Royal authority, in the vulgar dialect. These facts are sufficient to demonstrate the early attention of the Scottish nation to their native literature, in prose compositions as well as in verse; while they detract from the propriety of apologising for the use of the “vulgare and maternal language,” and consequently render this coincidence between Lindsay and the author of the *Complaynt* more remarkable. It is true, that men of learning and original genius, at this period, generally affected a wider sphere of reputation, than their vernacular tongues afforded them a prospect of attaining. The first vernacular authors in every language, are the poets, who, according to the nature and style of their compositions, partly employ common language, and partly adopt foreign words and idioms. The admission of foreign idioms, and the resuming of antiquated terms and phrases, give an adventitious air of dignity and grandeur to the poetical style. The first prose authors have greater difficulties to encounter. As there are no native models to which their style can be adapted; no dignified class of words, which have not been debased by popular use: if they attempt a plain and intelligible style, they incur the hazard of meanness and vulgarity; while, if they endeavour to avoid a flat and trivial one, they risk the censure of affectation. Though the style of the *Complaynt* of Scotland be often simple and unaffected in the choice and collocation of words, and frequently terse and pithy in an eminent degree, the author sometimes displays an affectation of “ynke-horne terms,” a pomp of expression which could not be very intelligible to the common people; a fault severely censured by Smith in his *Arte of Rhetorique*.

“Some

"Some seeke so farre for outlandish Englishe, that they forget altogether their mother's language. Ande I dare swear this, if some of their mothers were aliue, thei were not able to tel what thei saie; and yet these fine Englishe clerkes wil saie thei speak in their mother tongue, if a man should charge them for counterfeityng the Kinges Englishe. I know them that thinke rhetorike to stand wholie upon darke wordes; and he that can catche an ynkehorne term by the taile, hym thei compt to be a fine Englishman, and a good rhetorician¹." So far, however, is the author from advert- ing to this obvious defect of his style, that he is an- xious to vindicate himself from an error of an opposite kind, as evidently appears from the passages already quoted. In the same manner, Lindsay vindicates the simplicity of his "rurall vers."

I lois my time, allace for to reheirs,
Sic unfrutefull and vaine description;
Or write into my *raggit rurall vers*,
Mater without edificatioun:
Considering how that mine intentioun,
Bene till deploir the mortall miseries,
With continuall cairfull calamiteis,

Consisting in this wretchit vaile of sorrow;
Bot sad sentence suld haue ane sad indyte:
So *termis bricht*, I list not for to borrow,
Of murning mater men hes na delyte,
With *roustie termis thairfoir will I write*.
With sorrowfull sichis ascending from the splene,
And bitter teiris distelling from mine ene.

p. 3. & 4. *Prologue*.

G₂

¹ Smith's *Arte of Rhetorike*, fol. 82. 1553. Ap. Warton.

Ga hence, pure Buik, quhilk I haue done indyte
 In rurall ryme in mater of despyte,
 Contrair the warldis variatioun ;—
Of rethorik here I proclame the quyte ;
 Idolatouris, I feir, sall with the flyte,
 Becaus of them thou makis narratioun ;
 Bot cure thow not the indignatioun
 Of hypocritis, and fals Pharisience,
 Howbeit on thee, they crie ane loud vengeance.

Requeist the gentill reidar that thee reidis,
 Thocht ornate termis into thy parke not spreidis,
 As they in thee may haue experience ;
 Thocht barrane feildis beiris nocht bot weidis,
 Zit brutall beistis sweitlie on them feidis,
 Desire of thame nane uther recompence,
 Bot that they wald reid thee with patience ;
 And gif they be in onie way offendit,
 Declair to them it sall be weil amendit.

Epistill Nuncupatory.

Another coincidence, to which I am inclined to give some weight, is of a still more adventitious nature, and consequently the argument derived from it, is of the greater importance. In the fifth chapter, p. 54, in which the author treats of the opinions of certain ancient philosophers, concerning the duration of the world, he cites the following computation from the Chronicle of Carion :

“ Now, to confound the opinione of Socrates, and
 “ to confound al them that vil nocht beleue that the
 “ varld is near ane finall end, i vil arme me vitht the
 “ croniklis of master Ihone Carion, quhar he allegis
 “ the prophesye of helie, sayand, that fra the begyn-
 “ nyng

“nyng of the varld, on to the consummatione of it,
 “sal be the space of sex thousand zeir. the quhilk sex
 “thousand zeir salbe deuydit in thre partis. the first
 “tua thousand zeir, the varld sal be vitht out ony spe-
 “cefeit lau ī writ, quhilk was the tyme betuix adam
 “and Abraham. the nyxt tua thousand zeir, was the
 “lau of circoncisione, vitht ane institutione of diuyn
 “policie, and vitht adoratione of God, quhilk was the
 “tyme betuix adam ande the incarnatione, quhen crist
 “ihus resauit our humanite for our redemptione. the
 “thrid tua thousand zeir sal be betuix the incarnatione
 “and the last aduent, quhilk salbe the consummatione
 “of the varld.” Now, it is a curious fact, that Lind-
 say has introduced the same calculation in the fourth
 book of his *Monarchie*, (p. 152.) edit. 1592.

Sum wryteris hes the world deuydit,
 In sex ages, as bene decydit,
 Into *Fasciculus Temporum*,
 And *Cronica Cronicorum* :
 Bot be the sentence of Elie,
 The world deuydit is in thre ;
 As cunning Maister Carioun
 Hes maid plaine expositioun,
 How Elie sayis withoutin weir,
 The world sall stand sex thousand zeir,
 Of quhome I follow the sentence,
 And lattis the uther buikis go hence :
 From the creation of Adam,
 'Twa thousand zeir till Abraham.
 From Abraham, be this narratioun,
 'To Christis incarnatioun,
 Richt sa hes bin twa thousand zeiris.
 And be thir prophecies appeiris,

From Christ, as thay mak till us kend,
 Twa thousand till the warldis end ;
 Of quhilkis ar by gone sickerlie
 Fyue thousand fyue hundreth thre and fife :
 And sa remanis to come but weir . . .
 Four hundreth with seuin and fourtie zeir.

As the Chronicle of Cario, an eminent mathematician, is the authority cited both by Lindsay and the author of the Complaynt, this coincidence does not afford a conclusive proof of their identity ; but, as it is not of a mere general nature, but extends to various minute particulars, it ought not to be lightly rejected. As the concluding lines of the preceding citation, determine the year in which Lindsay's MONARCHY was originally published ; so, the parallel passage of the COMPLAYNT accurately determines its æra. " Efftir the supputatione of *Helie*, as master
 " Ihone Carion hes rehersit, the varld hes bot four
 " hundretht fyfty tua zeir tyl indurę, be cause that
 " ther is fyue hundreth fourty aucht zeir by past of
 " the foir said sex thousand zeir. " (p. 55.) Both authors express their opinion that the latter period of 2000 years shall be shortened.

" Christ sayis the time salbe maid schort,
 As Mathew planelie dois report ;
 That for the warldis iniquitie,
 The latter time sall schortnit be ;
 For plesour of the chosin number,
 That thay may pass from cair and cumber :
 Sa be this compt it may be kend,
 The world is drawand neir ane end. "

Lindesay's Monarchy, p. 153.

— " Bot thir last tua thousand zeir, as master ihone carion allegis in the prophesye of *Helie*, sal nocht be completit,

completit, be rason that the day of iugement sal be antecipet, be cause of them that ar his electis, as is vrityn in the xxiiii cheptour of Sanct Mathow, (p. 55.)—This veil considrit, maye be ane probabil rason that the varld is neir ane end. ” (p. 56.)

Again, both authors represent the precise period of the world's termination as uncertain, though they both declare, unequivocally, that many of the signs preceding it had been accomplished. Lindsay thus expresses himself concerning the uncertainty of its termination :

“ Quhairfoir perturbe not thine intent,
To knaw day, hour, or moment :—
To God alone the day bene knawin,
Quhilk neuer was to nane angell schawin.—*p.* 152.
Sen na man knawis the hour nor day,
The scripture biddis us watch and pray,
And for our sin be penitent,
As Christ wald cum incontinent. ”—*p.* 160.

—“ Eftir the vordis of Sanct Mathou, the consummatione of the varld sal be haistiar nor foure hundretht fyfthe & tua zeir ; zit God hes nocht affixt ane certan day to fal vitht in the said terme of iiii. c. lii zeir, as is rehersit in Sanct Mathou, de die autem, &c.—therfor ve haue mister to be vigilant & reddy, sen the terme of cristis cumming is schort, and the day uncertane. ”—(*p.* 55, 56.)

A similar coincidence appears in the ideas of these writers concerning the accomplishment of the signs which precede the termination of the world. The author of the Complaynt says, “ Quha listis to reide al the xxiiii cheptour of Sanct Mathou, tha sal persauce euidently that the varld is verray neir ane ende, be rason that mony of the singis and taikkyns that precedes the

c ij day

day of iugement, that ar expremit in the foirsaid chep-
tour, ar by past, and the remanent are nou presently
in our dais : ” p. 55.

Lindsay observes—

“ For legionis ar cum, but dout,
Of Antichristis, wer thay soucht out ;
And mony takins dois appeir,
As efter schortly thow sall heir : ” p. 153.

He then proceeds to enumerate a variety of signs, chiefly figurative or allegorical, referring to the same 24th chapter of Matthew ; and then concludes with observing—

“ Sa be thir takinnis dois apeir,
The day of iudgement drawis neir : ” p. 157.

In these passages, the minute and circumstantial coincidences are so numerous, that the argument deduced from them is little weakened, though we admit that the computation to which they both refer, is quoted from the same author, and also that such computations were agreeable to the taste of the age.

The following is the original passage of Carion's Chronicle, according to Gwalter Lynne's translation, 1550.

“ He that wyll reade historyes to profyt, the same must comprehende all the tymes sence the foundacyon of the worlde into a certayn order. For there were some that diuyded the worlde therfore in seuen ages, and haue rekened them diuersly : but those where they endeuour to sett an order, they do nothyng but sett all thynges wythout order. As for me, I wyll folow the renowned sayenge of Ely the prophet, whych hath excellently dyuyded the worlde into the ages ; wyth the whyche he sheweth the greatest chaunges of the worlde,

worlde, also what tyme it behoued Christ to come,
and how longe thys state of the worlde ought to last :
and thus it is

The SAYENGE of HELLIAS house :

The worlde shall stande syxe thousand yeres, and after
shall it falle—

Two thousand yeares wythout the lawe ;

Two thousand yeares in the law ;

Two thousand yeares the tyme of Christ :

And yf these yeares be not accomplyshed, oure synnes
shall be the cause, whychie are greate and many."

But, a coincidence of a still more remarkable nature, is, that which subsists between the general design of LINDSAY'S MONARCHY, and that of the first five chapters of the Complaynt, which relate to "the cause of the mutacione of monarchis." Though the author of the Complaynt announces that it is his object "to reherse the cause and occasiōe of the enmersifull afflictione of the desolat realme of Scotland," p. 10, he soon digresses, as he proceeds to investigate the general cause of the mutation of monarchies. Now, if we suppose, for a moment, that Lindsay, who had retired from court in disgust, was, at the time of the publication of the Complaynt, employed in the composition of his Monarchy, nothing will appear more natural than this anticipation. It will likewise follow, that it is the Monarchy which is announced in the conclusion of the Prologue to the Complaynt, in these apposite terms—
"Thy cheretabil correcciōe maye be ane prouocatiōe to gar me studye mair attentiuelye in the nyxt verkis that i intend to set furtht, the quhilk i beleif in gode sal be verray necessair tyl al them that desiris to lyue verteuouslye, indurand the schort tyme of this our fra-

gil peregrinatione ; and sa fayr veil :” p. 28.—This annunciation corresponds with the subject of the Monarchy ; the prologue to which work presents the author meditating on the instability of human affairs.

“ Musing and meruelling on the miserie,
From day to day, in eirth quhilk dois increas ;
And of ilk stait the instabilitie,
Proceeding of the restless besiness,
Quhairon the maist part dois thair minde addres
Inordinatlie, on hungry couetice,
Vaine gloir, dissait, and other sensuall vice.”

And afterwards, in the Dialogue between Experience and the Courtier—

“ Thou seis quhat mutabilitieis,
Quhat miserabill calamiteis ;
Quhat troubill, trauell, and debait,
Seis thow in euery mortall stait :
Begin at pure law creaturis ;
Ascending syne to senatouris ;
To greit princes and potestatis, &c.—p. 9.

Bot ordourlie for to begin,
This miserie proceidis of sin ;
Bot it war lang to be defynit,
How all men ar to sin inclynit ;
Quhen sin abundantlie doith ring,
Justly God makith punisching ;
Quhairfoir greit God into his handis,
To dant the warld, hes diuers wandis ;
Efter our euill condition,
He makis on us punitioun,
With hounger, derth, and indigence ;
Sum tyme greit plagis and pestilens ;

And

And sum tyme with his bludy wand,

Throw cruel weir be sey and land."—*p.* 10.

"The mutations of euerye varldly thyng," says the author of the Complaynt, "is certane, quhou beit that prosperous men prouidis nocht to resist the occasions of the mutabiliteis; quhilk occasions ar ay vigilant to suppedit & to spulze al them that ar ingrate of the benefecis of gode:" *p.* 30.—"Euere thyng hes ane tyme; for mutations of varldly felicite is ane natural habitude, quhilkis is the cause that na thyng remanis lang constant in ane prosperus stait; and that is the special cause that al dominions altris, dechaeis, ande cummis to subuersione:" *p.* 32. In the same manner, the cause of these mutations of monarchies and dominions, is attributed to disobedience or sin, for the punishment of which they are inflicted—"As the hie monarchis, lordschips ande autoriteis, ar stablit be the infinite diuyne ordinance, and mentemit be the sempiternal prouidens, siclyik ther ruuyne cummis be the sentence gyffin be the souerane conseil of the diuyne sapiens, the quhilk doune thringis them fra the hie trone of ther imperjal dominations, ande garris them fal in the depe fosse of seruitude, and ther magnificens in ruuyne, and causis conquerours to be conquest, ande til obeye ther vmquhile subiectis be dreddour, quhome of befor thai commandit be autorite. This decretit procedis of the diuyne iustice, be rason that princis and vthirs of autorite becumis ambitius ande presumptuous, throucht grite superfluite of veltht; ther for he dois chestee them be the abstractione of that superfluite:" *p.* 29.—"The special cause of the scourge that hes affligit us, hes procedit of our disobediens contrar the commande of gode; ande the cause
of

of our disobediens hes procedit of ane varldly affectione & cupidite that we haue touart the vile corrupcion of the varld :” p. 48. Thus, also, Lindsay, in the *Epistill Nuncupatorie*—

“ And caus them cleirly for till understand,
That for the breiking of the Lordis command,
His thrinfall wand of flagellatioun
Hes scurgit this pure realme of Scotland
Be mortall weiris, baith be sey and land;
With monie terribill tribulatioun :
Thairfoir mak to them true narratioun,
That all the weiris, this derth, hunger, and pest,
Was not bot for our sinnis manifest.”

The enumeration of the miseries with which Scotland had been afflicted, is not only similar, but introduced both by Lindsay and the author of the *Complaynt*, in their respective prefaces.

“ The special cause of our afflictionne hes procedit of thre vehement plagis, quhilk hes almaist succumbit pure cuntre in final euertione ; that is to say, the cruele inuasions of our ald enemeis, the universal pestilens and mortalite that hes occurrit mercyles among the pepil, ande the contentione of diuers of the thre estaitis of Scotland :” p. 1, 2.—What are these evils, but Lindsay’s—

—“ Mortall weiris baith be sey and land,
With monie terribill tribulatioun,—
—The weiris, this derth, hunger, and pest,
—This mortall miserie,
Be sword and fyre, derth, pest and pouertie ? ”

Lyndesay’s Epistill Nuncupatorie.

The author of the *Complaynt*, p. 44, evidently considers a young prince as one of the curses of God ;
though

though he attempts to explain away his quotation, by declaring that “ the terme zouthed suld be undirstandin for ignorance and inconstance, and nocht for zong of zeiris.” This was likewise a favourite sentiment of Lindsay; for he puts the following declaration into the mouth of “ Johne the commoun weill :”—

“ Als zit to the I say ane vther thing ;—

I se richt weill that prouerbe is full trew,

Wo to the realme yat hes our zong ane king ! ”

p. 256.

This coincidence, which we have noticed, extends equally to the events which are the subjects of observation, the causes assigned for these events, and the reflections to which they give rise; and it may therefore be inferred with propriety, that it is rather the result of intentional imitation, than of accidental resemblance. But, if this coincidence be the effect of imitation, it is much more probable, that a person of Lindsay’s genius would borrow from his own prior composition, than from that of any other person. This probability is likewise strengthened by the fact, that this coincidence, in the particular illustrations, is much more striking than in the general propositions. Thus,

“ Behald how God, ay sen the warld began,

Hes maid of tyrane kingis instrumentis,

To scourge pepill, and to kill mony ane man,

Quhilkis to his law wer inobedientis :

Quhen thay had done perfurmeis his intentis,

In danting wrangous pepill schamefullie,

He sufferit thame be scourgit cruellie.

Euin as the scule-maister dois mak ane wand,

To dant and ding scholaris of rude ingyne,

f

The

The quhilkis will nocht study at his command;
 He scurgis thame, and onelie to that fyne,
 That thai suld to his trew counsell inclyne;
 Quhen thai obey, and meisit bene his ire,
 He takis the wand, and castis into the fyre."

p. 119, 120.

"Ane boreau or hangman is permittit be ane prince to scourge and to puneise transgressours, and there efftir that samyn boreau is stikkit or hangit eftiruart, for his cruel demeritis, as is the end of them that settis ther felicite to skatter & to skail blude. Siclyike the cruel inglis men that hes scurgit us, hes nocht dune it of manhede or visdome, nor of ane gude zeil, bot rather the supreme plasmator of hauyn ande eird hes permittit them to be boreaus, to puneise us for the mis-knaulage of his magestie. Quhar for i treist that his diuine iustice vil permit sum vthir strayne natione to be mercyles boreaus to them, ande til extinct that false seid, ande that incredule generatione." p. 41.—"The father takkis the vand or scourge to puneise his sonne that hes broken his command; ande quhen his sonne becummis obedient, the father brakkis the vand, and castis it in the fyir." p. 42.

"Efter this trowbill, as the propheit sayis,
 Quhen God sall se our humbill repentence,
 Till strange pepill thocht he hes geuen licence
 To be our scourge, induring his desire,
 Will, quhen he list, that scourge cast in the fire."

Epistill Nuncupatorie.

"The realme of the assiriens vas the scourge of gode to puneise the pepill of israel for ther disobediens; bot fra tyme that the pepil of israel vas reterit fra ther vice, gode distroyit there scourge." p. 41.

The

The same resemblance appears in the enumeration of the different monarchies.

“ First rang the kingis of Assyrianis,
 Secondly rang the Persianis,
 The Greikis thridlie, with sword and fyre,
 Perforce obtenit the thrid impyre ;
 The fourt monarchie, as I heir,
 The Romanis bruikit mony ane zeir.” p. 57.

“ The fyrst monarche of the varld vas translatit fra the assiriens to them of Perse, ande fra Perse to the Greikis, and translatit fra the Greikis to the Romans.” p. 32.

A coincidence may likewise be observed, in the manner in which these authors allude to the residence of Queen Mary in France. Lindsay, addressing his book, thus expresses himself in “ the Epistill Nuncupatorie ” —

“ We haue na king, thee to present, allace,
 Quhilk to this country bene ane cairfull cace ;
 And als our Quene of Scotland heritour,
 Scho dwellis in France, I pray God saue her grace ;
 It war too lang for thee to ryn that race,
 And far langer or that zounge tendir flour
 Bring hame to us a king and gouernour.
 Allace thairfoir, we may with sorrow sing,
 Quhilk must sa lang remane without ane king.”

The author of the Complaynt, addressing the Queen Regent of Scotland, could not employ the same language, as Lindsay apostrophizing his book ; yet, notwithstanding the necessary distinction between prose and poetry, no inconsiderable resemblance may be traced in the manner of mentioning the young Queen.

“ Ande als zour grace beand absent fra zour only zong
 f ij dochter,

dochter, our nobil princes and rychteous heretour of scotland, quha is presently veil tretit in the gouernance of hyr fadir of lau, the maist illustir potent prince of the maist fertil and pacebil realme vnder the machine of the supreme olimp, quhar that zour grace mycht remane and duel amang the nobil princis & princessis of France, quhilkis ar zour natie frendis of consanguinite & affinite, ande ther ze mycht possess abundance of all pleseirs most conuenient for zour nobilite; bot zit the feruent loue that zour grace baris touart that tendir pupil zour only dochter," &c. p. 4.

The identity of many of the historical examples in Lindsay's Monarchy, and the Complaynt of Scotland, corroborates strongly the argument deduced from the coincidence of some considerable portions of these two works, in their general plan and execution.

Thus, the death of Cyrus is related with the same circumstances of barbarity in Queen Thomyris. "Kyng Cirus vas nocht contentit of his auen realme, bot vald pas to conques sithia; zit thomaris gart hym be content, quhen sche pat his hede in ane pope ful of bluid, sayand til it, O cirus, thou culd neuyr be saciat of menis blude, bot nou thou maye drynk thy fil of blude." p. 126.

" Bot efter his greit conquesing,
 Richt miserabill was his ending,
 As Herodotus dois discryue :
 In Scithia he lost his lyfe,
 Quhair the vndantit Scithianis
 Uincust these nobill Persianis.—
 And efter that Cyrus was deid,
 Quene Tomyre hakkit of his heid,

Quhilk

Quhilk vas the quene of Scithianis,
 In the despyte of Persianis :
 Scho kest his heid, for to conclude,
 Intill ane uessell full of blude,
 And said thir wordis cruelly,
 Drink now thy fill, gif thow be dry ;
 For thow did ay blude schedding thirst,
 Now drink at laisour gif thow list. "

Lindesay's Works, p. 104.

In Gwalter Lynne's translation of Carion's Chronicle, the fact is mentioned in these terms : " Howbeit Herodotus wryteth, that the Perses lykewise were ouerthrowen of the cruel natyon, and that Cyrus hymself was slayen in that battayl, and that Tomyris the quene cast his hede into a pottful of mens blood, and sayde, wyth hygh reproch, Satiare the selfe now wyth blude, wherewyth thou neuer couldest be fylled." fol. 36.

The same observation applies to the victory of Hannibal at Cannæ. " Ther is ane exempil, quhou that eftir the dolorus battel of Cannes, quhar that the nobil counsul emilius paulus was slain, with xliii thousand of the maist nobillis of italie, quhen that annibal send to cartage thre muis of gold ringis, quhilkis he hed gottin on the fingaris of the maist nobil romans that var slane, for ane testimonial of his grit victorie." p. 175. & 272.

" Duke Hanniball the strang Chartagiane,
 The danter of the Romanis pompe and glorie,
 Be his power wer mony thousand slane,
 As may be red at lenth intill his storie,
 At Cannas, quhair he wan the victorie ;
 On Romanis handis, that deid lay on the ground,
 Thre heipit buschellis war of ringis found.

Into

Into that mortall battell I heir sane,
 Of the Romanis maist worthie weirouris,
 By presonaris, war fourty thousand slane,
 Of quhome thair was thretty wise Senatouris,
 And xx lordis, the quhilkis had bin pretouris,
 That deit to in defence of thair cuntrie,
 And for till hald thair land at libertie."

Lindesay's Works, p. 121.

The only other instance, which it appears necessary to select, is that of Sardanapalus. "Sardanapalus, kyng of Sirrie, clethit hym in vemens claitis, & span on ane roc."—Lindsay, who details the history of Sardanapalus at some length, has the following passage :

"And as ane woman he was cled,
 With wemen counsalit and led,
 And schamefullie he was settand,
 With spindill & with rock spinnand."

Lindesay's Works, p. 95.

This coincidence is the more striking, because the citation from the Complaynt occurs in the margin, in a passage where it was only necessary, for the discussion, to state that Sardanapalus was an effeminate prince. Many other historical examples occur in both works, and are adduced for nearly the same purposes, as Semiramis, Hercules, Mithridates. Indeed, the historical sources, to which Lindsay and the author of the Complaynt have had recourse for their instances, are nearly the same. The authorities cited by Lindsay, are, Virgil, Cicero, St Jerome, Orosius, Josephus, Diodorus, Boccace, Ethe-sias, Eusebius, Livy, Carion's Chronicle, Herodotus, Life of Alexander "in Inglische tounge, in his greit buke,"

buke," Avicenna, Valerius Maximus, Polydorus Virgilius, Fasciculus Temporum & Cronica Cronicorum, St Augustine, and the Old and New Testament, with the Apocrypha. Those quoted in the Complaynt of Scotland, are, Chato, p. 11.; Diodorus, p. 12.; Aristoteles Politicks, p. 16.; Cicero, p. 141.; De Offic.—Parad.—De Finibus; Persius, p. 17.; Plutarch, p. 19.; Justin, p. 44.; John Carion, p. 54.; Josephus, p. 72.; Lactantius, p. 79.; St Augustine—Juvenal, p. 124.; Boccace, p. 126.; Seneca, the tragic writer, p. 126.; Titus Livius, p. 145.; Valerius Maximus, p. 145.; Sallust, p. 168.; Thucydides, p. 179.; Mimus Publilianus, p. 198.; the Priests of Peblis, p. 223.; Boetius, p. 237.; Philereimo Fregoso, p. 265.;¹ Vincentius, p. 267. Besides these, references occur to the Civil and Canon law, to the Annals of Rome, p. 284, and, in many instances, to the Old and New Testament, when the Bible of Junius is always quoted.

Lindsay's

¹ Of Fregoso, the following account occurs in De Bure Bibliograph. N^o 3483 & 4.

Opere di Messer Philereimo Antonio Fregoso; cioe,

Il riso di Democrito et Pianto di Heraclito.

In Milano, per Zanoto di Castione, 1515, 4^{to}.

Opera nova del medesimo Cavalier Fregoso nella quale si contiene, Lamento d'amore Mendicante; Dialogo di Musica; Pergoletta de le laudi d'amore: Discorsi cottidiani non vulgare de lo instituto naturale; dela Probità et de i tre Peregrini.

In Milano per Bartolameo da Crema ad instantia de Messer Joanne Jacobo et fratelli de Lignano, l' anno 1525, in 4^{to}.

De Bure remarks, " Ces deux volumes se rassemblent ordinairement et complètent l'édition des Poesies de cet auteur; les exemplaires en sont rares."

Lindsay's *Dream*, a work, which, like the *Complaynt of Scotland*, combines sound advice and poignant satire, with all the learning of the age, strong moral observation, and considerable powers of description, likewise exhibits various vestiges of that similarity which we have attempted to trace between the *Complaynt* and the *Monarchy* of that author. The machinery of the *Dream* is similar to that which prevails in all the visionary poems of the early periods. The poet first displays his descriptive powers in depicting a rural scene. He is then met very opportunely by "ane lady of portrature perfite," whom he discovers to be Dame Remembrance, and who transports him, with wonderful rapidity, through all the regions of nature and existence, and conducts him safely back to the cave where his journey had commenced. In the rural scene, the *Song of the Lark* is uncommonly poetical.

SONG OF THE LARK.

Allace, Aurora ! the sillie lark can cry,
 Quhair hes thou left thy balmy liquour sweet
 That us reiosit, we mounting in the sky ?
 Thy siluer droppis are turnit into sleit :
 O ffair Phebus, quhair is thy holsum heit ?
 Quhy tholis thou thy heuinly plesand face
 With mystic vapouris to be obscurit allace ?

Quhair art thou, May, with June, thy sister schene,
 Weill bordourit with daseis of delyte ;
 And gentill July with thy mantil grene,
 Eramilit with rosis reid and quhyte ?
 Now, auld and cauld Januar, in dispite,

Reiffis

Reiſis from us all paſtime and pleaſure.
Allace, quhat gentill hart may this indure !

Ouirſylit ar with cloudis odious
The goldin ſkyis of the Orient,
Changing in ſorrow our ſang melodious,
Quhilk we had wont to ſing with gude intent,
Reſoundand to the heuinnis firmament ;
Bot now our day is changit into nicht. ”

Lindesay's Works, p. 227.

A rural ſcene is likewiſe introduced in the chapter of the Complaynt, entitled, “ Ane Monolog of the Actor ; ” but, in ſome reſpects, it reſembles more the Prologue of the Monarchy, than that of the Dream ; for, in the one, “ freſche Flora ſpreads forth her queynt and curious tapeſtrie ; ” and, in the other, “ the tender flouris are lurking law under dame Nature's mantill. ” In the Complaynt, “ fayr Dyana, the lantern of the nycht, becomes dym ande pail, quhen Titan hed extinct the light of hyr lamp. ” In the Prologue of the Monarchy,

“ — Cynthia the hornit nichtis quene,
Scho loiſt hir licht, and led ane lawer ſaill,
From time her ſouerane lord that ſcho had ſene,
And in his preſence waxit dirk and paill,
And ouer hir viſage keſt ane mirkie vaill. ”

In other reſpects, however, the Monologue accords better with the Prologue of the Dream. The author of the Complaynt “ beand ſopit in ſadnes, ſeeks neir to the ſee ſyde : than under a hingand heuch, he hears mony hurlis of ſtannirs, and ſtannis that tumit doune vitht the land ruſche, quhilk maid ane felloune ſound, throcht virkyng of the ſuelland vallis of the brym ſeye ;

& than he sits down to see the flouyng of the fame." Lindsay, in the Prologue to the Dream, describes nearly the same process of observation, when he says,

" Pensive in hart, passing ful soberlie,
Unto the sey, forwart I fure anone,
The sey was furth, the sand was smooth and dry :
Than up and down I musit mine alone,
Till that I spyit a lytill caue of stone—
—I wist not at quhat end to begin,
Bot sat still in that caue, quhair I micht se
The weltering of the wallis up and down—
The skowland craig me couerit from the sleit."—

After the description of the scene, both Lindsay and the author of the Complaynt represent themselves as falling asleep, when their respective visions are presented to them. "Morpheus, that slepye gode," says the author of the Complaynt, "assailzeit al my membris, and opressit my dull melancoliu nature—quhar for on neid forse, i vas constrenzeit to be his sodiour : than, in ane takyn of obediens, i maid hym reuerens on on my rycht syde on the cald eird, ande i maid ane cod of ane gray stane."—*p.* 105. Lindsay climbs into a little cave of stone, and meditates, "till Morpheus with sleip his spreit opprest," when "constranit he was to sleip withoutin moir." The author of the Complaynt is driven from the shore to the green fields, which he had left, by the disagreeable scene of a fight at sea. "The reik, smeuk, and the stink of the gun puldir, fylit al the ayr, maist lyik as plutois paleis hed been birmand in ane bald fyir, quhilk generit sic mirknes and myst, that i culd nocht see my lyntht about me : quhar for i rais, and returnit to the fresche feildis that

i cam fra."—*p.* 65. Lindsay's Dream, in like manner, terminates by the view of a ship firing guns at sea.

"With that ane schip did spedely aproche,
Ful plesandly sailing upon the deip,
And sine did slaik hir saillis, and gan to creip
Toward the land anent quhair that I lay;
Bot wit ze weill, I gat ane fellone fray.

All her cannounis scho let crak at anis,
Doun schuke the strimaris from the top castell,
Thay spairit not the poulder nor the stanis,
Thay schot thair boitis & doun yair ankeris fell.
The marinaris thai did sa zout and zell,
That haistelie I stert out of my dreme."

Lindesay's Works, p. 257.

The astronomical system detailed by Lindsay in his Dream, differs not essentially from that which the principal shepherd in the Complaynt delivers to his companions; but this coincidence is of slight importance, since the same system is common to all the writers of the middle ages.

A coincidence of a much more important nature, is that which may be traced between the allegorical character, Johne the Commounweill, in the Dream; and the third and youngest sone of Dame Scotia, in the Complaynt. Johne the Commounweill appears to Lindsay, "but hors, on fute, with a richt melancolious countenance."

"Quhais raiment was al raggit, ruin, and rent,
With visage lene as he had fastit Lent—
With scrip on hip, and pykestaff in his hand."

The youngest son of Dame Scotia "vas i, and plat
on his syde on the cald eird, ande al his clathis var re-
g ij uyn

syn and raggit, makand ane dolorus lamentatione and ane piteouse complaynt." The import of his complaint is the same with that of Johnie the Commounweill; the same disorders in Church and State are reprehended; the same miseries of the Commons lamented; and the same vices stigmatized in the Nobility and Clergy. But this allegorical character, "Johnie the Commoun Weill of Fair Scotland," likewise appears in Lindsay's "Satire on the Thre Estaitis," Interlude VII; and here, his complaints are much louder than in the Dream, and have a still clearer analogy to those of the youngest son of Dame Scotia in the Complaynt. He is thus introduced—

KING.

"The Commoun Weill has bene amang his fais.

JOHNIE.

Ye, that, syr, garris the Commoun weill want clais.

CORRECTION.

Quhome upon complene ye, or quho maks you debaitis?

JOHNIE.

Syr, I complene upoun the KING, and all the THREE
ESTAITIS.

As for our reverend faders of Spiritualitie,
Ar led be Covetyce, this carle, and Temporalitie;
And als ye se, Temporalitie hes need of correctioun,
Quhilk hes langtyme bene led be publick oppressioun."

Lindesay's Interludes, ap. Pinkerton's

Scotish Poems, vol. ii. p. 159.

In like manner, the younger son of Dame Scotia, who represents the Commons of Scotland, "compleins and murmyrs the crualte of his tua brethir, THE NOBILLIS & CLERGIE," who were "ambitius in ther stait, and couetuse of gudis;" and declares that he is
"left

“ left desolat in the handis of wrangus oppressours,”
p. 193-5.

“ Thir peur Commounis daylie as ye may sie,
Declynes doun till extreme povertie ;
For some ar heichtit so into thair maill,
Thair wyning will nocht find thame water caill.
How kirkmen heicht thair teindis it is weill knawin,
That husbandmen noways may hald thair awin.
And now begynnis a plaig upoun thame new,
That Gentellmen thair steadings takkis in few.
Thus mon thai pay grit fairm, or leiff the stad,
And sum are planelie hurlit out be the had,
That ar destroyit, without God on thame rew.

Lindesay's Interludes, p. 161-2.

“ I dee daly, trocht the necessite that I hef of the
gudis that I van vitht my laubys. My cornis and my
cattell ar rest fra me. I am exilit fra my takkis and
fra my steddyingis. The malis and fermis of the grond
that I laubyr, is hychtit to sic ane price, that it is fors
to me and vyf and bayrns to drynk vattir. The teyndis
of my cornis ar nocht alanerly hychtit abuse the ferti-
lite that the grond maye bayr, bot as veil thai ar tane
furtht of my handis by my tua tirran brethir,” p. 191-2.
A parallel passage likewise occurs in the fourth book
of the Monarchy.

“ Ze Lordis and Barronis mair and les,
That zour pure tennantis dois opres,
Be greit gersome and doubil mail,
Mair than zour landis bene auail,
With sore exorbitant cariage,
With markcheitis of thair mariage ;
Tormentit baith in peice and weir,
With burdinnis mair than thai may beir :

Be they haue payit to zou thair mail,
 And to the preist their teindis hail,
 And quhen the landis agane is sawin,
 Quhat restis behind, I wald wer knawin."

p. 165.

These coincidences, so minute and particular, must be admitted to be the more important, because, it was characteristic of Lindsay, above all men of his age, to have assiduously laboured to procure the redress of the abuses to which they allude. "Quhat labouris tuik he," says his editor, Charteris, "that the landis of this cuntrie might be set out in fewis, efter the fassoun of sindry vther realmis, for the increas of policie and riches? Bot, quhat hes he profitit? Quhen ane pure man, with his haill race and ofspring, hes labourit out thair lyfis on ane litel peice of ground, and brocht it to sum point and perfectioun, then must the lairdis brother, kinsman, or surname, haue it, and the pure man, with his wyfe and bairnis, schot out to beg thair meit. He that tuik lytill labouris on it, man enjoy the frutes and commoditeis of it; he man eit up the sweit and labouris of the pure man's browis. Thus the pure dar mak na policie nor bigging, in cais thay big themselves out. Bot althocht men wink at this, and our-luik it, zit he sittis abone that seis it, and sall judge it. He that heiris the sichis and complaints of the pure opressit, sal not for euer suffer it unpunischit. Quhat hes he writtin alsua aganis this heriald hors, deuisit for manie pure mannis hurt? bot quha hes demittit it? Finallie, quhat oppressioun or vice hes he not repreuit?"

This discussion, which, from the very nature of the investigation, is dry and repulsive, would, by a farther prosecution of the inquiry, only become equally tire-
 some

some and tedious. But the same similarity which I have noticed, might be traced between various passages of the Satire and of the Complaynt, which stigmatize the same vices, lament the same abuses, and regret the same discords of the three Estates; particularly, where the insolence of the Nobility, the indolence of the Clergy, and the disaffection of the Borderers, are mentioned. Such are those particular coincidences, which, combining with the general impression produced by the work, induce me to ascribe the Complaynt of Scotland to Sir David Lindsay of the Mount. In the course of the investigation, I have frequently found myself in the situation of a modern botanist, who attempts to reduce the plants, described in such a vague and unscientific manner by Dioscorides and Pliny, to the accurate classification of Linnæus. The foliage of the plant, in these ancient authors, is often very accurately characterized; but the minuteness of the description of the leaves, does not compensate the defective delineation of the flower, upon which the modern classification depends. The investigation which I have attempted, is not only one of the most difficult which is comprehended in the art of Criticism, but the charge of futility is always incident to researches of this kind. I fear it must be admitted, that the difficulty of an investigation, is often no criterion of its utility. The same acuteness has been exhausted, in numbering the grains of sand contained in the universe, which might have invented the logarithmic calculus; the same dexterity has been wasted in constructing the automaton of a fly, which might have perfected the steam engine; the same ingenuity has been lavished in determining the Immacu-
late

late Conception of the Virgin Mary, which might have discovered the laws of gravitation. But, in this respect, the science of antiquities resembles that of mathematics, in which the most important results have often been deduced from investigations, which at first seemed totally inapplicable to practice. In antiquities, therefore, no inquiry ought to be neglected, because its practical tendency is not immediately apparent; for, wherever the science has been fixed upon solid principles, future investigations have demonstrated the utility of researches, which have been reckoned vain and trivial by cursory observers. Though the persons, therefore, who attempt to revive the dim and fading characters in the mouldering records of tradition, are liable to be classed with erudite triflers, and must, in the estimation of the many, forfeit their pretensions to science or to taste; I shall neither regret the difficulty, nor the unpleasant nature of this discussion, if it contributes, in any respect, to determine the true author of the Complaynt of Scotland. The nature of such an investigation certainly requires a minuteness and a particularity, which, in any other case, must be deemed extremely impertinent. In comparing one prose work with another, a person is in the situation of an anatomist, who compares two human skeletons which resemble each other in the great outlines, however they vary in minute particulars. But he, who compares a prosaic work with a poetical one, is like a comparative anatomist, who contrasts the skeleton of an animal with that of a man, and who, therefore, requires the most steady judgment, and the most accurate attention, to observe similarities as well as diversities. The language of prose is so materially different from that
of

of poetry, that any coincidence which can be traced between two such dissimilar works as the Poems of Lindsay, and the Complaynt of Scotland, derives additional importance from that very circumstance.

After the coincidences which I have attempted to trace, it may be proper to consider the probable objections to this hypothesis. These seem chiefly to result from the improbability that Lindsay would imitate his own compositions; from the improbability that Lindsay, contrary to his usual practice, would satirize the nobility more than the clergy; and from the improbability that Lindsay, who publickly inscribes his name to his other works, would have refused to acknowledge the Complaynt of Scotland. With respect to the first objection: It is only necessary to state, that Lindsay not only repeats his own sentiments in different words, but often borrows whole verses from the works which he had composed at a more early period. With regard to the second: At a period of such imminent danger as that which succeeded the battle of Pinky, it could not be the object of a patriot to irritate any class of men, but to unite every class for the defence of the country. Lindsay, in his poetical works, seldom mentions the English in terms of acrimony: yet, in his satire, p. 161, he exhorts the Estates to provide for war in the time of peace; and, in one passage, p. 97, mentions the English in the appropriate terms of the Complaynt.

“ Quhat cummer haif we had in Scotland,
Be our awld ennemeis of England!
 Had not bene the support of France,
 We had bene brocht to grit mischance.”

With regard to the last objection, various reasons, of a political nature, have already been mentioned, which

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might render it dangerous for the author to avow himself, especially at a crisis of such uncommon hazard and perplexity as that which succeeded the battle of Pinky. This danger seems to be obscurely insinuated, in the sentence of Cicero, annexed to the conclusion of the work, between which, and the scope of the text, it is otherwise difficult to perceive any immediate connexion. *Nihil est turpius, quam sapientis vitam, ex insipientium sermone pendere.* Could an anonymous writer express, in more apposite terms, the danger to which he conceived himself exposed by a discovery? This will appear still more probable, if it be considered, that at the period in which the Complaynt was composed, Lindsay, having retired from the court of the Regent in disgust, had no powerful protector to insure his safety from personal resentment, nor any faction to support him against the intrigues of his enemies.

The only other prose work in which Lindsay can be conceived to have had any concern, is of so technical a nature, and so little susceptible of the peculiarities in the style and manner of an author, that it tends very little to elucidate the subject. This work is a ms. collection of Tracts on Heraldry, which Lindsay's office of Lyon King at Arms, probably induced him to collect and compile for his own use. The tracts seem to be chiefly translated from the French and Latin. Several of them are imperfect; and some appear to be only detached *memoranda*. The ms. seems to be the autograph of Lindsay; the orthography is similar to that of the Complaynt; the *th* and the *y*, the *v* and the *w*, are frequently interchanged, as in many mss. of the

the same age. As these tracts are not solely interesting to the herald, but greatly elucidate many of the forms of chivalry, a few extracts, which could be conveniently detached, are subjoined.

The ms. is inscribed, by Sir James Balfour—"Collectanea Domini Daudis Lindesay de Mounthe, militis Leonis Armorum Regis;" with the date, "11. Oct. 1586;" and is catalogued W. 4. 13. in the library of the Faculty of Advocates. It contains,

I. "The office of kingis at armes, heraulds, & seriaundis of armes;" which commences—"Arthour, sone to ye duk of Bertaigne, Erle of Richemont, Lord of Portmay, Constable of France, till all yame his lres sall se, greeting.—Dated at Touris the vii day of Februare, the zeir of God 1447 zeiris.

II. "The law of armes, w'in lystis."

When the lists are set, and the parties ready—

"Than salbe brot ane buik of the haly evangell, and ane takin of the crucifix of o' lord Iesu Chryst laid y'upoun, and the appellatioun laid betuix. The appello' yan sall lay on his hand, and sweir the grit a' all out, yat all is trew yat he hes said upone that falss untrew man, efter the forme of his appellatioun, and yat he wait weill the vyer hes a falss untrew querrell to defend: sythall he hes nowther herb nor stane of wirtew, nor wichecraft or sorcerye, nor na vyer thing to help him, bot w' God and his gude querrall, and his awin tua handis, and be yat buke, and all haly buke, and be the takin of the crucifix, and be his p' of paradis, & be all the wordis contenit in his appellatioun.

h ij " And

“ And thir ar the wapinnis yat ar custumit and usit in singular battell win barreis ; that is to say, ane speir of competent lenth, ane fals sterap, or ane aix, ane lang swerd and ane schort swerd, and ane knyf at ilk end.

“ It is to be vnderstand, yat zit my cum ane vyer impediment, or war ; yat ye burrois ar bundin for sic criminall actionis, to ent^r yame in barreis on the perempto^r day, deid or quik. It my fall sa, yat ye appello^r deis befoire ye day ; his burrois, q^{lk} ar bund under grit panis, cumis and enteris his deid corpis win the barreis, to freith yame of yair burrowgang. The defender, lyk as he fand burrowis, is enterit win the barreis, he findis the prouour deid, and he cannot sley ane slane man, and he himself unpurgit of the cryme q^{lk} the prouo^r yat yair is deid, put upon him. Than hes he na recouer bot to cast his deid corpis o^r the barreis or ye day be gane, or ellis the freindis of ye deid may allege yat ye levand man hes tint his actioun, and aske him to be justifeit y^rfoire.

“ I haue hard yat ye samen impediment come anis to preif in the kinrik of spainze, yat quhan ye deid man wes laid win the barreis, he was sa hawie, yat ye levand man wes not of my to put his deid corpis out of barreis, and all the day wes in hand y^rwith, q^{ll} the sone wes gane down ; and yan ye freindis of the deid man come befoire ye iuge, and askit ye law of armes, and allegit yat ye perempture day was past, and yair freind had woune his actioun ; for he had nather said the word, nor wes not put out of the feild, yo^r he was deid : and sua, be the law of armes, the deid man wan the quyk ; and he demandit als culpable of yat actioun ; and yis wald the law of armes : & sum sayis,

yat

yat as yis quyk man wald haue castin ye deid man o^f the barreis, he fell bakwart on his bak, and ye deid man on his breist, and culd not avoid him of him q^{ll} the day wes past; and sua, be the law, he wes iugit in the cryme, and justifeit y^ffoir.

III. " The ordinance and maner how turnayis wes wont to be maid, and the harness for knytis and squyaris, and quhat differens suld be in ye abulzement betuix knytis and squyaris, and how ye cry suld be maid. "

The manner in which a knight and a squire should be armed, is thus described: " First, ane harness of jampes, cowerit wth ledder, sowit wth pointis, the lenth of the jampe to ye kne, and tua attaches lairge for to atteiche yame into his brayer: Item, cuisses and poulanis, armit wth leddir: Item, hoisis of maile abone the harness of jambes, attaches to the brayer, as said is, abone the cuisses; and ane payir of gilt spurris, q^{lk} salbe knyt wth ane small corde about the jambe, yat ye spur turne not under the fut: Item, vus anciens et vus espaultreres: Item, panet manches, q^{lk} salbe knet be the cuivre, wth all his aggreppes sus les espaulles & une soutellier, upone the feit befoire: Item, brathieris knet to the schulderis of the cuyvre: Item, bacynet a tout le liowsone, and ane escusson of balane upone the nek, cowerit with ledder, wth ye tonneres for to knet to the brayer or ye cuyvre; and upone the bacynet a coyf of maile, and a fair offroy befoire on the fronte, quha will, and a wyn bred to put in the kny'tis handis: Item, a heaume & ye tymbre, sic as he will: Item, tua chenzeis knet to ye breist of the cuyvre, ane for ye swerd, ye vyer for ye bastoun, and tua visieris for to fastin ye heaume.

" The

“ The abilzement of ye squyar salbe ewin lyk as ye knyis, except yat he suld haue na hoiss of maile, na corset of maile upone his basynet, bot he suld haue ane chaplete of mont aubieū, and he suld haue na bratheres, and of vyer thingis may arme him as ane kny, and suld haue na sautour at his sadill.”

Many of the observations on the signification of animals, fowls, and fishes in heraldry, are extremely curious.

“ The Leopard is ane ry cruell beist, and in takin of crueltie and hardynes, he hes his face ewir to ye folk; and as sayis Isodore in his vii buk, he is generit be adultry of the part and the lyones, and is ane beist ry deliuer, sua yat oftymes he deis be force of leping; and cowattis blude mervalouslie, and is spottit w mony colo, and signifyis, yat he yat first bure it wes cruell, hardy, and deliuer. And sum sayis yat Marlin ye propheite wes ye first man yat bure it, becaus he wes borne of faarie in adultre; and ry sua ye first duk of Guyenne wes borne of a fee, and yrfoir the armes of Guyenne ar of a leopard. And is ane beist yat be ye princis and lordis hes ay borne, and zit beiris in armorie; but he yat beiris him in his propir colo suld be ane bastard, and yairfoir na princis beiris him in his werry colo, bot yai beir him in vyer colo in signification of his propertie and not of his nature.

“ The Gryffon is ane ry grit beist of body and force, sua yat he be his force wald beir on hy an armit man, and eftir, as Isodorus sayis, ye griffonis keipis ane montaigne qlk is in Asie, in the qlk aboundis gold and pretious stanis of ry grit valo; and signifeis, yat he yat bare it first wes ane man austere, terrible, and
double

double in his deidis, and covetous, yat wout moderatioun keipis his gold sua yat he will not distribute it amang his suldiouris, bot kepis it, and waittis not quhome to he keipis it.

“ The modewarp is ane blind beist, haifand ane gronze in forme of ane porc, cuir beand worseland in the eird ; and signifeis, yat he yat bure it first, hes bene a theif and brigand, hydand him daylie in woddis and cauernis, pilzend and reifand ; for it is said comonly, he yat euill dois, hattis ye ly.

“ The Unicorne is ane strenthy beist, the qlk is lyk ane hors of body, bot scho hes feit of ane eliphant, and taile of ane hart, and hir voice is marvalouslie fleand ; and abone in the middis of her heid, ane mervalous horne, scheynand and thrawand ewin to ye eird ; the qlk is sa stark and sa scharp, yat it peirsis w^t it all yat it ouertakis, and na man may byde it ; for na ingyne may be in ye warld, and may not be tane leifand, bot gif ye huntaris send ane gracious virgine quhair the unicorne repairis ; for it is hir nature to byde and repos in the virginis skirt, and takis all ye feirtnes fra hir ; and on this maner hunteris sleyis yame, and signifyis, he yat first bure yame in armes wes stark in mony maneris, and his voice fleis, and is fleand to his innemeys, and yat he had wit in his intent and in his heid, atto^r all vyeris to cum to his intent, and all his rest wes in deidis of virginite.

“ The Phenise is ane foule yat haldis hir in Arabic, and yair is na ma in all the warld, and is weill als grit as ane aigle, and hes creste in ye heid of ye ane p^r and the vyer, and ye fedderis about his nek is lyk to ye fyne gould of arabie, bot bene^t to ye taill is of purple colour, and ye taile of roise, as the Arabiens beiris witness,

nes; quha hes sene yame mony tymes, and yai say he leitis v^t hundre^t zeiris, and vyeris sayis his lyf lestes vii^t h. zeiris and mair, bot the maist pairt he eildis in v^t h. zeiris; and quhen it cumis to ye termes of his lyfe, his nature findis him to accuse him of his deid, for to haue ane new lyfe, and at ye end passis to ane gude tre, and of gude sauor^r, and makis ane moutall quhair he garris the fyre tak, and syne enteris yairin ewin to ye sone rysing, and quhen he is brint, of the cinderis rysis ane worme yat hes lyfe, and the secund day of his nassance is maid lyk ane litil chikkin, the thrid day is all grit and growin as he suld be, and fleyis and passis to ye place quhair his habitatioun is. sum sayis yat it wes fund be the prouest of ane citie callit heliopolis, quhair the phenise regnit as is befoir said, and signifyis, yat he that first in armes bure him wes fair, and of fair fassoun of memberis, and langer lefand nor ony vyeris, qlk regenerit him be his heit of fyre of cowetise, yat he assemblit to and brint him in the plesance yrof, qlk daylie put him agane to his first estait, and yat in fyre wout fulfilling of pane suld euir mair lest.

“ The Papegault is ane foule, as sayis Isodore, qlk is ry^t fair, and is grene; bot hir neb and hir feit ar reid, and hes far mair toung and mair bly^t yan ony vy^r foule, quhairthrow scho sayis and speikis articulaty lyk ane man qlk is leirit hir of hir zoutheid w^t in the secund zeir of hir aige, for fra ycn furtht, scho is hard and forgetfull; and ye philosophor sayis, quha will not lerne hir in hir zoutheid, scho will not speik bot jargen, and scho hes ane stane in her nib sa stark, qlk in all hir necessite is scheld for keping of hir body; and efter the philosophor, in the tent buke xlii chepto^r,
and

and he fall fra hicht upone stanes, he putis his neb befoir, qlk keipis all his body. Alsua he vsis ye neb in steid of hand, takand in his feit yat is necessary to him; and puttis not ye ta fute befoir ye vyer, qll he haue put in his neb it yat he haldis; and climis fast about his caige, of ane vyir maner nor vyer foulis dois; and is ane foule yat lordis and ladyis desyris to be sene in yair hous; and signifyis, he yat first bure him in armes wes ane plesand man, and wald be sen cled wth fair colo^r, and his feit and visage war of fair fassone and colo^r, and ry^h plesand and wes propir, and culd speik diuers langagis, and yat he did wth gud will, and in his defence in aduersitie, and to defend him fra his innemeis wth his mouth and his tounge he did yame mair greuance yan wth ony vyer thing, and wes ane ry^h sueit man, and for his countenance and strang maner of ganging men lukit wth gude will to him; and wes euir in all places wth lordis and ladyis for his fair speiche and his maneris, qlk strangeris luffis weill to see.

“ The Basilique is ane fische in maner of ane serpent, and is sa ry^h full of weinoume, yat he scheynis all wthout, and the sy^h and the straik of him beiris vein-cum far and neir, for quhy he corruptis the air, and distrois the treis, and sleyis the foules fleand, and wth his luk slais men, and he is of gritnes of VI fute, and hes quhyt spottis and creste as ane cok to ye mydis of his body; and notwithstanding that he is sa forcy and sa dangerous, ye *basilique*, (the weazel is probably intended), qlk is litill as ane mowse quyte under the body, slais him; and wit ze yat Alex^r fand yame, and gart mak grit ampolles of glace, and gart men entir yrin, qlk saw yame, and yai saw yame not, and yai reportit how yai had sene yame, and be ye verres of glace fand

ye maner to draw and slei the basilique, yat men callis the king of serpentis ; and signifyes, he yat first bure it in armes doutit of all thingis, and wes sa full of furo^r and wodnes, yat euey man wes rad for him ; and his furo^r wes sa wennemous, yat gud and ewill far and neir, dowtit him, and drew neir him, and of his neirnes wes sa traint, yat gart ye folkis be sone deid ; and quhen he wald he gart sla ye folkis be ye commandement of his langage, to fulfill his will ; and be ye werkis yat he did, ye foules fleand doutit him, and wes bot sex fut of he^t, spottit wth spottis in diuers places, & had creste of ane cok, and crisp hair, and be ane litill man, wth ane quhyt face and ane blak body, wes discomfit, & craignit verres of face, abone all vyer thingis.

“ Aspide is ane maner of ane vennemous serpent, and is of mony maneris ; and quhen he byttis ye folkis, he garris yame die of thirst, an vy^r garris slep qll yai die, and sum vyeris garris bleid to deid, and gangis oftymes wth oppin mouth, and quhen he streinzies ony wth his teith, yat man suellis sa qll he tynis the lyf, and fur^t wth stinkis and rottis sa mervalously, yat he is lyk to be ye dewill. And wittis yat aspide beiris in his heid ye ry^e cleir and scheinand stane yat men callis escharbuncle ; and quhen the inchanto^r yat wald tak it away sayis the wordis of his inchantment, incontinent quhen he persauis him, he fichis the ane of his eiris in the eird, and in ye vyer putis his taile in sic maner, yat he worthis deif, and not herand ye wordis coniureuses ; & signifyis, he yat first bure him in armes wthes of mony mervallis, and yame yat he haitit he punist yame, and tormentit in diuers maneris, and had oftymes his mouth oppin to greif vyer folkis, and it yat he held he streinzeit as it war the dewill, and had grit wit in his heid,

fair

fair cleirnes scheynand of beaute as ane escharbuncie, and quhen inchanto^ris or dissauaris of wordis addresses yame to him, he closis his understanding, and will not heir yame, in dreid he war thair throw dissaüt.

- “ Apotaine is ane fische qlk is callit hors foule, becaus he is bred on the fludis of Nile ; for his bak and his voice and his sydis is lyk ane hors, his clowis ar clowin as ane ox, and teith as ane bair, and ane thrawin taile. he gangis bakwartis for ye waiting of men, and quhen he eit is o^r mekle, and persauis yat he is seik, and yat he suld enfoundre for ouirmekill eiting, he gangis abone ye cauernes new maid, qll the blude springis of his feit in grit effusioun, and be yat menis heillis himself ; and signifyis, he yat bure him first in armes, was ane man failzeand in diuers maneris, and of ry^e strange langage to dissaif and eit bot ye peple, and y^eby foundit to distructioun qll he failzeit, qll of his blude wes tane punitioun, be cruell and hard folkis of deidis.

“ The Cheualeir of sey, qlk in Latin is callit Icoron, is ane monstre in the sey, yat in his first pairt is in forme of ane armit kny^e, and hes his heid armit as wth ane heaume, and is ry^e grit, and his skyne is hard and ferme, and on his neck hingis ane grit scheild, and is hungin wth stark ligato^ris, sua yat be na force yat scheild may be tane fra him, and hes armis and handis stark, quhairwth he strykis sairly, and is of hard lyfe, for wth grit paine may he be slane, bot wth mellis of irne, nnd oftymes mowis weir in the sey ; and quhen he fechtis, he rysis abone the wattu^r lyk as he had grit will to fecht, & he is fund oftymes in the sey of Britaigne ; and signifyis, he yat bure him first in armes wes ane man desyrand to fecht for to get hono^r, and ay bly^e to be armit,

i ij mit,

mit, and wes hard and ferme in all thingis, and about his nek had w̄ blynes, ordre, or demonstrance of riches, starkly boundin in his curage, sua yat be na force yai my^b not depart him of hono^r of office, bot be armes of irne of ry^t hie puissance, and he raif and facht oftymes agais his innemeis, and yⁱn wes attētif, and fand himself wilfullie in the landis of Britaigne, quhair he mouit oftymes weir upon his innemeis, & ry^t weill willit to fecht w̄ yame.

“ Delphine is ane fische in the sey, as Aristotle sayis, yat w̄ gud will followis the sailis of marineris, and is ye maist suift thing yat is in the sey; for it trespasses throw and throw ye sey as it wer fleand, and passis mony togidder, and ye marineris persauis be yame quhen ye tempest suld cum, and yai pas commonly wersland throw ye sey, lyk as fouldre chassit yame; & wit ze the delphin beiris & engeneris ten monetis, and nurissis w̄ hir milk, and quhen yai ar weill zoung, yai cuele yame ye bettir, and yai leif weill thretty zeiris, as sais the marineris, and hes in his mouth lang hair and narrer his nature yan vyⁱs fisches hes; and na fische of wattir mowis the toung bot y^e delphin, and may not draw his end a^ls lang as he is in ye watt^r qll he wyne to the air abone; and hes voice lyk to ane man gretand. Mony of yame passis to ye sey of Poitoun in printemps to nuris yair zoung fische, for ye plenty of fresche watteris, and ye entre is on the ry^t syde, and ye ische is on the kar syde, becaus yai se not weill on the kar syde, bot on the ry^t syde apertly; and wit ze, yat on the flude of Nyle, yair is ane maner of delphin, qll hes on his schoulderis ane eschrie lyk to ane cye q^tw̄ he slais the cocodrille; and als we find in auld historeis, yat ane bairne of Campaigne nurist
ane

ane delphin lang tyme w^t breid, and mad him sa pre-
 uie qll he raid him; bot ye barne diēt zoung; and
 quhen ye delphin persauit ye deid of ye barne, he hed
 sa grit dule qll he deit. And ane vyer yair wes in Trace
 and babylon, yat luffit ane barne sa weill yat eftir yai
 playit togiddir, ye barne fled, and he wald haue fol-
 lout, qll he put him on ye sand, and yair wes he tane.
 Mony mervailles ar cum of yis fische for ye luf he hes
 to men; and for his properteis and his nature, ye del-
 phin beiris ye name, and yair lord is cuir callit Delphin,
 and beiris it in his armes, and is the first prince yat
 cuir bure it for ye nature of him and his land, qll
 suld be lyk to ye samen fische.

“ It is to understand, yat na menstrale sall weir
 his lord or princis armes as ane herrald dois. Bot
 he sall beir it ewin on ye middis of his breist,
 and w^t ane round circle about ye scheild, qllis is
 callit ane besigell in armes, and yat is ye differ-
 ence betuix offis of armes and menstrallis, quhairby
 yai sall be knawin. Except alanerlie trumpettis, qll
 is callit ye bell of armes, and he sall haue na besigell
 about ye scheild, bot ane litill fassone of ane trumpet
 hingand at ye ney^r newk of ane scheild, quhairby he
 salbe knawin be vyer menstrellis.”

“ IV. The buk of cetearmouris, and how gentil-
 men salbe knawin frome churles.

“ V. The buke of the ordor of cheualrie or kny-
 heid.”—These two last tracts seem to be merely a
 transcript of the third part of the Book of St Albans,
 or the Treatise on Heraldry by the Lady Juliana Ber-
 ners, which was written in 1481.

“ VI. The translatioun out of Latin into Inglis,
De bello Campestri; In Vegeus de re militari.

“ VII.

“ VII. The coronatioun of the Emperio^r. ”

After these tracts, different memorandums concerning matters of heraldry occur, written in a much later hand. Of these, the most curious is “ the aith of a kny^t :—

“ 1. I sall defend the evangell presantlie preacht win this realme, at my pouer.

2. I salbe leill and trew to my prince and souerane.

3. I sall do hono^r and reuerance to all ordo^ris of chevalrie, and to ye nobill office of armes.

4. I sall fortifie and defend justice to my pouer, and y^t w^out fauo^r or feid.

5. I sall haunt and exerce ye office of chevalrie, and help all y^t ar of ye samyn ordo^r, gif yai haue neid, after my pouer.

6. I sall never fle from my prince and maister, nor follow w^h dishono^r in tyme of mellee.

7. I sall defend my natiff land fra all alieneris and and strangeris, w^h my pouer.

8. I sall defend all wedowis, orphelines, and maidenis of guid fame.

9. I sall do diligence quhairsoever I heir yair is any murthereris, revaris, or maisterfull thevis that suppress ye puir, to bring yame to ye law, w^h my pouer.

10. I sall manteme ye nobill ordo^r of chevalrie w^h hors, harnes, and kny^tlie abilzament, at my pouer.

11. I sall inquire and seik to haue ye knauledge of all ye articles and poyntes contenit in ye buikis of chevalrie, and to observe, keip, and fulfill all ye premisses, w^h my pouer. I obliss me, sa help me god, be my awin hand, and be god himself. ”

When Lindsay compiled this collection, Heraldry had attained an adventitious importance, of which we
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can hardly form an adequate idea. By combining blazonry, and the forms of ceremony, with a whimsical morality, mystical theology, and a species of chemistry no less mysterious, it had gradually erected itself into a kind of universal science, which comprehended every species of knowledge that could adorn the damsel or knight, that could animate or soften the rugged genius of Chivalry. Like Free Masonry, a plant of the same stock, it is conversant in the occult qualities of numbers and emblems, and may, without much impropriety, be denominated, Chivalry Spiritualized. Thus, there are nine precious stones, nine virtues of precious stones, nine orders of angels, nine dignities of regality, nine articles of gentleness, and nine vices contrary to gentleness. Like Free Masonry, too, it has a species of history of its own, and a traditionary genealogy of its heroes, which has no similarity whatever to the records of authentic history. To illustrate these remarks, I shall adduce a few more extracts from this curious ms.

“Thair wes nane vyer ordo^r bot tua, wedlok first, and knyheid eftir. Ane kny^r wes maid befoir ony cot armo^r; and Olibron wes ye first kny^r yat cuir wes. Asteriall his fader come be ye ry^r lyne of yat gentill man Japhet, and saw ye peple multiply, and had no gouerno^r; and ye cursit peple of Sem (Ham?) warit aganis yame. Olibron wes ye strongest and manliest man in his tyme, and ye peple cryit on Olibron to be yair maister and yair gouerno^r. Ane thousand men wer multiplyet of Japheth's lyne. Asteriall maid to his sone ane garland about his heid of ix diuers pretious stanis, in takin of cheualrie, to be ane gouerno^r of ane thousand men: and to yis day ye kny^r's haif his
nanc

name in Latin; that is to say, miles, and gouerno^r of ane thousand men. Olibron knelet to Asteriall his fader, and asket his blissing. Asteriall tuk Olibronis sword, yat wes Japhetis fawcon, yat Tuball maid befoir ye flude, and smot flatling IX tymes upone ye ry^e schulder of Olibron, in takin of ye IX vertewis of ye foirsaid pretious stanis, and gaif him his blissing, wth ane charge to keip ye IX vertewis of cheritie now following yat ze sall heir.

“ Thair be V temporall virtewis, and foure gostly wertewis of cheritie. The V temporall virtewis bene yir: He sall not turne his bak to his innemy to fle: The secund is, yat he sall trewlie heild his promeis to his freind, and also to his fa: The thrid is, he salbe fre of met and drink to all his men about him: The fourt is, he sall uphald madynis ry^e: The fyft is, yat he sall uphald wedowis ry^e. And yir ar ye foir vertewis of cheritie gostly: The first is, he sal hono^r his fader and moder: The secund is, he sall do na harme to ye puir: The thrid is, he sall be mercifull: The fourt is, he sall hald wth ye sacrifice of ye grit god of hevin. And yan Asteriall did mak to Olibron ane targat of oliue tre, wth thre corneris, tua abone his face, and ane down to ye grund word, in takin yat yis Olibron wes ye cheif of all ye blude of ye thre sones of Noe.

“ As teches Troiamoure (quho) makis mention of yair lynnage and affinitie, the said Olibron had tuo sones, named Gentilius and Farolius. The eldest sone, Gentilius, inhabit him wth all ye ofspring the landis of Arabia, unto ye making of Troye, Canaan, Ethiopie, and Minor Asie, and Constantinople, and maid citeis and townis, fra Olibronis tyme to Trogilius tyme yat maid
Troye;

Troye; qlk Troye wes maid in the cuntrey of Asie, upone ye eist syde of Constantinople;—the qlk Gentilius first maid takynnis in armes, yat for ye skill of his peple, Gentilius suld be knawin of dignitie, befoir all vyer signes. The foirsaid Olibron wes inspyrit w̄ ye haly gaist, eftir ye angell gaif him ye ordoʳ of knȳheid: he maid ane grit daile of lawe of armes, qlk is maid, and wes befoir ony lawis and commandis. Than Gentilius had ane dochter callit Arphagus, ye first yat wes, yat set coloʳ in tairgis, and liknit yame to ye diuers coloʳis of ye pretious stanes, befoir ye manheid and dignitie of armes, becaus yat Olibron ye first knȳ, wes maid w̄ pretious stanis. Than Farolius ye secund sone, and ye youngar of Olibroun, inhabit him in ye landis of Tartarie, Basane, Lybie, and Pharoun, and maid ye citie of Phargagia in ye land of Pharoun.—Trogilius had thre sonnes in troye: The eldest wes callit Arbaldus; ye secund wes callit Erewfilix; the thrid Arbegraganus, (of quhome) be rȳ lyne come Hector of troy, throw all ye warld ane of ye IX wordiest. Of ye eldest sone Arbaldus, eftir ye distruction of troye, be rȳ lyne come Brutus, of ye qlk rȳ lyne of brutus, w̄in certane proces of zeiris, come Arthoʳ, ane of ye IX worthy, throw all ye warld, be law of armes callit. Off ye secund sone Erewfilix, Saragen in Sartagia, eftir ye distruction of troye, come Iulius Cesar, and enterit in Britaigne, upone caice, mony winteris befoir king Arthoʳ, and is conteint throw all ye warld ane of ye IX worthy.—

“ The foure virtewis of Chevalrie bene yir: Ye first is, just in his byhestis, clemencie of his persone, pitie to haue of ye pure; to be gracious to his prisoneris; to be reuerent and faȳful to his god. The secund is, yat he be wyss in his battell; prudent in his fecht-
k ing;

ing ; knawing and having mynde of his wittis. The thrid is, yat he be not slaw in his weiris ; luke befoir yat his querrell be trew ; thank god euir of his victorie ; and to haue mesure in his sustenance. The fort is, to be strang, and stand fast in his gouernance ; to houp to haue ye victorie, and avoid not fra ye feild, and not to schame his cotarmo^r ; alsua, yat he be not bostfull of his manheid ; luk yat he be cu(r)teous, lawlie and gentill, and wout rebaldrie in his language.

“ Thair beine IX articles of gentilnes, and of yame V beine amorous, & fo^r souerane. The V amorous gentilnes ; lordlie of countenance, traitable in language, wys in his ans^r, perfyte in gouernance, and cheirfull to fayfulness. The four souerane (articles of) gentilnes bene ; few ayis in suering, bowsum to goddis bidding, knawing his awin birth in bering, and to dreid his souerane to offend.

“ Thair beine IX vices contrarie to gentilnes, of ye qlk V bene indeterminable, & fo^r determinable. The V undeterminable bene ; ane, to be full of sleuth in his weris ; ane vyer, to be full of boast in his manheid ; the thrid, to be full of cowartnes to his innemy ; the fourt, to be full of lechoure in his body ; and ye fyft, to be full of drinking and dronkelaw. And the vyer foure determinable : that is to say ; ane, to revoke his aw(in) challenge ; and vyer, to slay his prisoner w^h his awin handis ; the thrid, to avoid fra his soueranis banner in ye feild ; and ye fourt, to tell his souerane fals teillis. ”—

Heraldry, displays some of its traces in every form of society, in every nation, whether civilized or barbarous. Its simplest form exhibits the tattowed symbolical figures, which discriminate the barbarous tribes

tribes of the Negroes and Malays. An additional step conducts us to the hieroglyphical emblems, traced with ruddle or coloured earth, by the Northern Indians of America, on their bucklers of the bark of trees, when they recommend themselves to their gods, before encountering their enemies. Of this kind, are the symbols and devices which Æschylus assigns to the Grecian warriors at the siege of Thebes. From such rude emblems, the transition is easy, to the blazonry of the feudal ages. The peculiarity, however, of the system of Heraldry, at that period, consists, not in the devices and blazoned figures, but in the usages with which these were connected. At that period, Heraldry swells into a vast system, which extends to all the social relations, and comprehends equally the duties of morality, the articles of religion, and the literature of the time. But, when Heraldry extended to all the relations of social life, it did not equally comprehend all the members of civil society. It was an exclusive system, which had no affinity with the forms of peace, but presented a living image of war. But, when the artists of that period had attained a respectable rank in society, by the wealth which their skill enabled them to procure, they formed themselves into an order, and modelled their system according to the forms of Chivalry. This was the origin of FREE MASONRY. Hence the gradation of dignity in that order; the secrecy and ceremony of its forms; the variety of its officers, and of its lodges or brotherhoods. Thus, the institution of Masonry commenced from no wicked and malevolent motives in its founders; from no catenation of secret societies, hostile to the interests of religion, and of social order; but, in its origin, it constituted

an inferior or secondary order of Chivalry, adapted to the habits of those who were excluded from the first; an order of Peace and Fraternity, opposed to the order of Arms and War.

II. *Of the Nature of the Work.*—A HISTORIAN, of extensive erudition, and indefatigable research, terms the *Complaynt of Scotland* “ a most curious piece, well written, and fraught with great learning—the only classic work in old Scottish prose ¹. ” As neither reading, nor the practice of composition, had become either a fashion or an amusement, at the early period when that work was composed, he who should expect elegance or taste in so ancient a Scottish classic, would highly be disappointed. But, if he expect ancient manners to be delineated with rough but impressive energy; if he expect the economy of civil polity to be characterized, and the state of factions and parties to be forcibly described; he will probably be disposed to class this work with those authentic monuments which throw a certain and steady light upon history and manners. However injudicious our ancient authors may be reckoned, in the selection of their materials, and the arrangement of their topics; however defective in the arts of composition, and the polish of style, they can never divest themselves of the manners and habits of thinking, familiar to the age in which they lived. It is this circumstance, which stamps a real value on the rudest compositions of an early period; a value, which continually increases with their antiquity. It was this circumstance, which induced the late accurate and judicious

¹ Pinkerton's *Maitland Poems*, p. 532.

dicious Lord Hailes to declare, that “ if the study of Scotch history should ever revive, a new edition of Inglis’s Complaint would be an acceptable present to the public ¹. ” That the Complaynt is well written, and fraught with great learning, will be admitted by every one, who compares it with compositions in prose of the same period. The style of remark is shrewd and forcible, though frequently quaint and affected; and the arrangement of the materials, though sometimes careless, is not devoid of method. The refining, logical mode of demonstrating the plainest truisms, was the fault of the age, as it had formerly been that of the scholastick philosophers; and some traces of the habit may be observed in the Complaynt. The author displays a degree of erudition, which, in a refined age, would be denominated pedantry, but which, at that early period, did not deserve so severe an appellation. After the discovery of the ancient models, the general admiration which they excited, while it established the principles of taste upon a sure basis, produced, in an equal degree, a servility of understanding, which never considered, that “ no ancient of them all was so old as Common Sense. ” For this reason, the author of the Complaynt, instead of establishing his opinion by solid and rational arguments, is often contented with exhibiting his authority or “ *exemplum*. ” This species of reasoning, however inconclusive, is attended with the singular advantage, that it informs us what kind of reading was fashionable, and what authors were popular when the work was composed. A list of authors cited in the Complaynt, has already been exhibited (in p. 43.); but it may be farther remarked, that in

¹ Hailes’ Bannatyne Poems, p. 279.

no instance does the original of a Greek author appear to be quoted.

The work is naturally divided into three parts, of which the first may be properly denominated, the Complaint of the author; the second, the Monologue of the author; and the third, the Dream of the author, or the Complaynt of Scotland. In the first, the author, deeply afflicted by the miseries of his country, begins to speculate concerning their causes. In the second, which has little connexion either with the first or third, a variety of rural scenes and occupations are depicted, which are ingeniously diversified with a sea fight, and a dissertation on natural philosophy. This division is terminated by the author into a profound sleep, during the unsuccessful experiment of shutting his eyes, and looking through his eye-lids; and, in the third part, he relates his dream or vision. The subject of the third part is the same with that of the first—the miseries of Scotland; but the description is more particular, and the machinery is allegorical.

The “Epistil to the Quenis Grace,” which is prefixed, may be properly considered as a part of the work, as it paints, in strong colours, the unhappy state of the country, distracted by the threefold evil of invasion, pestilence, and civil discord. It commences in a highly metaphorical strain; the author seems elevated by his subject; and he “shoots the glittering shaft of praise” over a whole cloud of heroines, celebrated in the pages of Plutarch and Boccace. Valeria, Clelia, Lucretia, Penelope, Cornelia, Semiramis, Thomyris, and Penthesilea—the famous deeds of all these heroines are declared to be unworthy of being compared with the exertions of the Queen
Regent,

Regent, against the ravening wolves of England. The germ of her nobility not only brings forth the branches and tender leaves of virtue, but the salubrious and wholesome fruit of honour, for the healing of a desolate and wasted nation. Ysicerata never endured greater hardships attending Mithridates in his most perilous situations, than the Queen Regent sustains every day. All these heroines are celebrated in Lydgate. Penthesilea is denominated, in Lydgate's *Troye Boke*, "the Hardy Queen of Femynye," a region which that author places between Europe and Asia.

"And of this land was Pantasilia,
 Whylom lady and chyefe gouernesse,
 Full renowmed of strength and hardinesse
 Through out y^e worlde both in length & brede.
 And yet in sothe to speake of womanhead,
 For all her myghte she had a huge pryse,
 For both she was vertuous and wyse,
 Wonder discrete, and had an honest name,
 Notwythstandynge the excellence of Fame
 Of hir renowne in armes and in glorye;
 For of conquest and of high victorie,
 She was most sourmountynge out of drede
 Of any woman that I can of rede."

"Ysicerata," another heroine, is likewise characterized by Lydgate, in his translation of Boccacio's *Fall of Princes*, l. 6. c. 3.

"Mithridate makynge his lodgyng place
 Under that hyll, when it drew to nyght,
 The troublly heuen wth thundring gan manace;
 The firy leuyn dyrked hath hys syght;
 The cloudy mone, eclipsed of her lyght,

Astonied

Astonied hym by unware violence,
That he stode confuse of all prouydence.

He was by tempest and unware darkenesse,
Almost made wery of hys wofull lyfe ;
Yet I fynde of very kyndnesse,
Hipsicrata, whiche that was hys wyffe,
Nouthur for werre, nor no mortall stryfe,
Left him neuer ; disguysed of vysage,
Folowed him arayed as a page. ”

From the praise of the Queen Regent, he proceeds to that of her ancestors, from Godfrey of Boulogne, to her father the Duke of Guise, many of whose actions he celebrates, but particularly his quelling the formidable insurrection of the peasants on the Upper Rhine. This insurrection of the serfs or peasants, which originated in the oppression of the nobles, and whose leaders avowed every principle of anarchy and irreligion, while their conduct exhibited every species of enormity, afforded an admirable example of the dreadful effects of civil dissension. Of this insurrection, the following account is given by Carion :

“ The same yeare, were raysted in Germany horrible and neuer afore herde commotions by uplandishe men in Elsace, Schwaben, Frankenland, Thuringen, and those contreis that lye by the Rhene. This commotion was alayed by the great force & armes of the princes, so that within the space of thre monethes nerehande, were slaine in battaill aboue ane hundreth thousand uplädyshe men, none other wyse then as beastes. Moreouer, one called Schapler wrote XII artickes of the Christē libertie, among the whiche this was euen the chefest : Tribute ought not to be geuen to the magistrate

strate or superioritie. By thys doctrine, upon hope to get libertie, the gretest part of the rustikes beyng enflamed, it is said to haue taken weapons agaynst their lawfull magistrate. In the towne of Thuringen, called Mulhausen, was a preacher called Thomas Mynter. The same preached openly that he shoulde restore the decayed state of the churche; and dyd boiste, that reuelacions were priuely shewed him; and that Gedeon's sword was geuen hym to roote out the tyranny of the ungodly. He led forth by heapes the uplandish men, and commaunded the houses of gentlemen to bee spoyled, and the goodes of monasteries to be polled and waisted. But when the rustical armies spoiled every where without order, the Prince of Saxony, and Landgraue of Hesse destroyed them."—(fol. 188.) "Suche," says Carion, "is the ordre where the deuell is capytayne, that neither nurtour, honestye, nor yet the feare of God is regarded."

Carion's Chronicle, Lynnes transl. fol. 207. 1550.

The author of the Complaynt professes to dedicate the first labour of his pen to the Queen Regent, which, he asserts, however devoid of real merit, will demonstrate the zeal and attachment of the author. It is curious to observe the similarity of the complimentary style which the author adopts, to that which is employed in the solemn speeches of some barbarous tribes. An author who describes the customs and manners of the Micmakis and Maricheets, Indian tribes formerly dependent on the government of Cape Breton, relates, that at their festal entertainments, it is customary for some person of note to rise and address the master of the feast in a speech highly metaphorical and encomiastic. He compares him to the turpentine tree, which never

fails to yield its gum in all seasons; to a medicinal herb found by those who frequent the lakes in canoes, and then launches into the praises of his ancestors. "How great art thou, through thy great great great grandfather, whose memory is still recent among us from tradition, for the plentiful huntings he used to make! There was something of miraculous about him, when he assisted at the beating of the woods for elks, or other beasts of the fur.—But, what has not thy great grandfather done with respect to the beavers, those animals almost men? He had a particular gift of knowing the favourite places of those animals for building their huts.—But now let us rather speak of your great grandfather, who was so expert at making of snares for mouse-deer, martins, and elks. He had particular secrets, absolutely unknown to any but himself, to compel these sort of creatures to run sooner into his snares than those of others; and he was accordingly always so well provided with furs, that he was never at a loss to oblige his friends.—Now, let us come to your grandfather, who has a thousand and a thousand times regaled the youth of his time with seals. How often, in our young days, have we greased our hair in his cabin!—But now we come to your father: there was a man for you! He used to signalize himself in every branch of the chase, but especially in the art of shooting the game, whether flying or sitting. He never missed his aim¹."

The title "*Epistil to the Queenis Grace*," is in the manner of Lindsay, who has prefixed to his *Dream* "*Ane Epistill*"

¹ Account of the Micmakis and Maricheets; translated from the unpublished French original. London, 1758. 8vo.

Epistill to the Kingis Grace ;” and to his Monarchy, an “*Epistill Nuncupatorie.*” But the invective against the English “*wolfis,*” displays still greater similarity to his peculiar style, and may be illustrated by the following passage, extracted from his *Collections on Heraldry.* “*The Woolf is ane rawisand beist, and of cruell appartenance, and hes his maist virtew in his feit, in maner of the lyoun ; and quhat thing he grippis w^h his feit, he lattis not gang ; and for ye wodnes of reif and rapacitie, he devouris and worreis ony beist yat he findis. And gif he be oppressit or iniurit w^h ony yat hurtis him, he rynis alsone upone his fellow, as on him yat did ye ewill ; as sayis Isodore in his VII. buke ; and betakinnis, he yat bure it first in armes wes cruell, raifand, and stark man on fut, and, for wodnes to compleit his will, did w^h gude will slau^tter and homiceid, and quhen he wes skaythet or hurt in battell or vyer wyss, he ran alsone on his nychtbure, as yame yat did him ye ewill¹. ”*

In the Prologue which follows the Epistle, the author palliates the defects of his composition, and attempts to evade the charge of presumption, by alleging his desire of promoting the public utility. Every craft, says he, is necessary for the public good ; and he that has the gift of traduction, or composition, his faculty is as honourable, useful, and necessary, as that of the mariner, merchant, cordiner, carpenter, captain, or civilist. To an author who professes to address the common people, such an apology was the more necessary, as the influence of literary compositions, at that period, was far from being extensive. As few of the commons could read, the most exquisite composition

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¹ *Lindesay's Collections relating to Heraldry.* MS.

tion in prose could never equal in popularity the song of a minstrel. Besides the superior facility of being understood, as well as recollected, the beauty of style, and the harmony of language, are always more obvious in verse than in prose. "Many men there ben," says Chaucer, "that with eeres openly sprad so mache swallowen the deliciousnesse of iestes and of ryme, by queynt knittinge coloures, that of the goodnesse or of the badnesse of the sentence take they litel hede, or els none.—Some men there ben that painten with colours riche, and some with vers, as with red inke, and some with coles and chalke; and yet is there good matter to the leude people of 'thylke chalkye purtreiture, as hem thinketh for the tyme, and afterward the syght of the better colours yeuen to hem more ioye for the first leudenesse ¹." As the learned affected to despise every composition written in the vulgar dialects, the author of the *Complaynt* is anxious to vindicate his use of the popular Scottish language, to the philosophers, historians, and orators of that nation. He adduces, for this purpose, the same plea which had been alleged by Chaucer and Lydgate. Chaucer urges the point in forcible terms: "And for rude wordes and boistous percen the herte of the herer to the inrest point, and planten there the sentence of thinges, so that with litel helpe it is able to spring. This booke, that nothyng hath of the great floode of wytte, ne of semelyche colours, is doluen with rude wordes and boistous, and so drawe togider to maken the calthers therof ben the more redy to hent sentence. In latin and french, hath many soueraine wittes had great delyte to indite, and haue many noble thinges fulfilde; but certes there ben some that

¹ Chaucer's Prologue to the Testament of Love.

that spoken their poisye mater in Frenche, of whiche speche the frenche men haue as good a fantasye as we haue in heryng of Frenche mens Englyshe; and many termes ther ben in Englyshe, which vnneth we Englishe men connen declare the knowleginge. How should than a frenche man borne soche termes conne iumpere in his matter, but as the jay chatereth Englishe. Right so truely the understanding of Englishmen woll not stretche to the priuye termes in Frenche, whatso euer wee bosten of straunge language. Let than clerkes enditen in latin, for they haue the propertie of science, and the knowinge in that facultie, and lette Frenchemen in their Frenche also enditen their queinte termes, for it is kyndely to their mouthes; and let us shewe our fantasies in suche wordes as we lerneden of our dames tongue." ¹

Thus also Lydgate :

" Suche language as open is and playne,
Is more accepted, as it is often sene,
Then straunge termes which be not understand,
Namely to folkes that dwel upon the land." ²

The practice of prefixing apologetic prefaces to works in the vulgar dialect, or written in a simple unaffected style, had hardly fallen into desuetude in the reign of James VI. The early specimen of vernacular composition exhibited by that Prince, probably tended, in no small degree, to render such a practice unnecessary; yet, even in the reign of Charles I, we find Abacuck Byssett, servant to Sir John Skeane, employing the following curious apology for a plain style, in the preface to his " Rolment of Courtis." ms.

" I haue nocht bene copious in langaige be far dre-
via

¹ Chaucer's Prologue to the Testament of Love.

² Lydgate's Prologue to John Bochas.

in uncouth evil-placed termes, and multiplicatioun of wordis, be paraphraces, and circumloquitoun of speich, silogismes, and refutatioun of argumentis be parablis or comparisouns. Nor haue I adhered to auld proverbis, or bywordis, fair flatterand fenzeit and allurand fictiouns, uttered be archadiciens, maid up, contrefait, and fraising langaige, nor haue I used minzearde nor effeminate tantting invectiue, nor skorneful wordis, vane saterik, or lowse wowsting and wauntting speiches. Nor haue I ouer fauerable or luifinglie loved or prased, or zit haue I ouer disdainefullie detracted, lak-ed, or outbraided in ony wayiss. Nather zit haue I prophained nor abused the halie and sacreit scriptouris, be unlerned and unskilfull applicatiounis, as sum of the vulgar and raschest, railling, simpilest comounis dois efter y^r awin vaine fantasticall fantasies, with(out) ony authoritie, schame, understanding, or knowlege. Bot be the contrare, I haue writtin reuerendlie and spairinglie, usand my awin maternal Scottis langaige or mother tounge, as we call it, in als pithie, schoirte, and compendious termes, and clene dictionare, according to my simpill iudgment & knowlege for opppyning up and declaratioun of the truth of my intensiounis of the matter or purpoiss in hand, and making it sensabill to unlerned and vulgare sortis understanding. ”

In the Prologue, p. 16. our *hurt* nature is mentioned, in allusion to the doctrine of Original Sin. The following account of that doctrine is the earliest, which, in our language, occurs in a Scottish writer.

“ Originale sin is infectioun in our body, and obligacioun in our saule, to haue originale justice, and obligacioun of baith saule and body to graue; and it has mony euill froitis yat folouis of it. In ye first, throw it, the ressoune of man is fallin fra his sciens
and

and noble state to gret blindnes and ignorance; and sone eftir ye transgressioun of Adam, all the waurld fell in sic ignoraunce, yat ye naturall ressoune was blindit, and ye peple fell in gret idolatrie; and yarfor, ye rulis and licht of naturall ressoune ye haly scriptur behufit to teich and schaw us, for ye gret blindnes we fell into. The secund is, the deordinacioun of ye will of man agane ressoune, and inclinacioun of it; for ressoune is, throw ye originale syn, sa waik in us, yat ye sensualite, wout ordo^r of ressoune or honeste, folouis ye desyr and plesaunce, and obeyis not to ye bridill of ressoune. The thrid is, ye rebelloun of the sensuale appetit agane ressoune, and of yat how we ar inclinit to fleschly plesaunce and lust, experiens schawis our gretlie. The feird is, that amaist all maner of bestis ar inobedient, contrar, and repugnaunt to man; for ressoune wauld, that als sone as ye man committand syn was inobedient to his souerane, that is, to god, yat yai yat god subiekkit to him, war dishobeysaunt to him. The fift euill, & noysum froit of yis originale syn, is eternall deid, and temporall hunger and thirst, heit, cauld, and all maner of vexatioun and infirmite."

Concerning the natural advantages of the body of man, in his state of innocence, the same author makes some curious reflections. " And in y^e state had bene generacioun of men and women naturally as now, nocht for ye perpetuacioun of man, yat yan was immortal, bot for ye nowmer and multitud of the pepil chosin for eternall beatitud. And as ye man in yat state suld haue tane na mar nurising yan was convenient for him, bot was direkkit be wisdom and ressoune, sua the man was rulit be ressoune & the will of god, in generacioun & multiplicacioun of humane linage, and be yis way may be sustenit, yat yai yat ar condampnit

dampnit suld not haue bene productit in that state ; and the ressoune and wytt of man in yat stat suld haue knawin quhen ye mater had bene disponit for generacioun, and yan suld haue usit ye werk of generacioun, and euir in yat operacioun suld haue folouit ; for be wit & ressoune yai had conuenit togidder for y^e caus, and not wther way. And yat carnale operacioun yat tyme had bene done, corrupmand virginite ; bot yan it had bene honorable as virginite, yo^t now virginite be prefereit, for ye grit filth yat is now in yat operacioun suld nocht haue bene, yan na schame mar of yai membres nor yar use, na is now of seing or hering, and yan ye wit and ressoune of man had not bin blindit na brokin in yat werk as now ; for all yat was in ye man yat tyme was generit be ressoune.—In yat operacioun suld haue bene mar dilectacioun and luf yan now ; for ye natur was mar perfit, and doand yat werk had bene meryt, obeyand to ye command of god.”

These extracts are given from a ms. system of Theology, composed by John de Irlandia in 1490, and preserved at Edinburgh in the library of the Faculty of Advocates (W. 4. 4.), apparently in the autograph of the author. This work exhibits a curious specimen of the Scottish language at that period ; and the style, as well as the orthography, are more uniform, and approach nearer the modern standard, than those of some writers who lived almost a century later. The subject of the work precludes it from being printed ; and, on that account, the extracts adduced have been the more copious. On a blank page of the last leaf is the following inscription : “ Hoc opus fuit compilatum apud Edinburgh ob reuerenciam n^{ri} saluatoris dⁿⁱ ihū et sui matris, et pro utilitate Scotorum regis Jacobi Quarti, cleri et sui populi,

puli, a m^{ro} Johanne de Irlandia, sacrae theologiae professore Parisiensi, Rectore de Foresta, anno 1490.—
Orate pro eo.”

John de Irlandia entered student of theology in the College of Navarre in 1446, and received the degree of Doctor in 1475 ¹. In 1471, however, he seems to have visited Scotland; for Ferrerius Pedemontanus relates, that James III, at that period, recalled from Paris a famous theologian, John, surnamed Irlandus, of Scottish extraction, and promoted him in the church. He adds, that he was a man equally illustrious for piety and virtue, for learning, and the talents of a popular teacher ². Du Launy reckons him of Irish extraction; a supposition favoured by his own subscription at the conclusion of his work, which runs thus: “Writtin and completit in Edinburgh, be yi humyl orator, Johne of Irland, creit and promouit in Parys, the zer of the incarnacioun a thowsand four hundreth and nynty zereis.”—In 1479, he was employed by the French King as ambassador to Scotland; an honour, says Du Launy, never conferred upon a Frenchman in Scotland. The object of his mission was, to excite the Scottish Prince to take up arms against England; an object which, at that time, he was unable to accomplish, but in which he succeeded in the following year. He denominates himself Rector of “Foresta” (Forres) in 1490; but, according to Dempster, he died Archdeacon of St Andrews ³. Dempster gives the following account of his writings: “Scripsit, In Magis-

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¹ Du Launy Hist. de l' Univers. de Paris.

² Ferreri Pedemont. Supplem. in Hist Boethii.

³ Dempsteri Hist. Eccles. l. 9. p. 397.

rum Sententiarum Lib. IV; Conciones Sacras; Reconciliationis Modum ad Jacobum III. super dissidio cum Duce Albanix; Epistolas vide excusas Lutetix." The first of these works seems to be the system of Theology, of which a specimen has been exhibited. The following extract may be considered as an addition to Literary history.

" And sene the doctrine of Arestoteles, of Plato, of Cicero, all lawis and haly writ is put in prose and sic mane^r of speking, and no^t in metyr nor ryme, and yat lovis, as I said befor, Aristoteles in his rethorik. I haue maid yis work in yis maner of speking, in ye commoun langage of yis cuntre; bot in ye tounge yat I knaw bettir, yat is Latin, I maid to yi fader of gud mynd thre bukis of the concepcioun virginale in Paris, and twa lovingis and laudacionis in meter; ane in the hono^r of the blissit lady and virgin; ane wther in ye hono^r of hir byrth of hir blist sone Ihus. I knaw y^e Gower, Chauceir, the monk of berry, and mony wther, has writtin in Inglis tong richt wisly, induceand personis to lefe vice, and folow wertuis. And yai suld be gretlie thankit yarof; for in yar bukis yai teich a tragedy yat schawis in yis waurdly plesaunce, in the begynnyng, gret plesaunce and dilectatioun; and in the ende, all maner of sorow and displesaunce; bot ye hie materis of theologie ar tuichit in thir bukis in my maner of speking; and tho^t my langage be not in ryme, nor plesand to p^t of pepil, it will be plesand to yame yat lufis Ihū and yar saule; for ye sentens is ye haly wryt, and law of ihū; and euil disponit personis, quheyir yai will or nocht, yai mone obey to ye law of
Ihū,

Ihū, and to ye thingis yat ar writtin heir ; for ye maist principale of my sawis standis starklie in haly writt, and ye laif is declairit be reasoun naturale, and be the maist and gretest doctouris yat has bene of tyme befor in Paris ; and for ye hono^r of god, and proffit of yi hienes and pepil, I haue maid yis laubour. And for caus yat yi realme has bene, and zit, as I understand, ar errouris and heresiis lurkand, I sall, on the thrid buk folowand, treit of the faith catholic of Ihū, and in the heid and articulis of it ; and, sene I haue spokin samekle of this noble and haly virgin, I will, on ye end of yis buk, writ ane orisoun yat Galfryde Chauceir maid, and prayit to yis lady ; and yo^r I be no^t eloquent in yis tounge, as was yat noble poet, I will writ her twa orisounes in Lattin, yat I maid of yis noble & excellent lady, and send furth of Paris with a buk that I maid of hir concepcioun to yi fader of gud mynd. The first is of ye gret hono^r and dignite of yis lady ; and ye secund is of hir noble and haly byrth of hir blist son Ihus.”

The “ Orisoun of Chauceir ” is curious, and has never been printed. Its authenticity derives probability from the antiquity of the authority by which it is ascribed to him.

“ ORISOUNE TO THE HALY VIRGIN.

Moder of god, and virgin wndefould,
 O blisfull quene, oare queinis emperice !
 Praye you for me yat am in syn ymould,
 One to yi sone, the punysar of vice,
 That of his mercy, yo^r I be nyce

m ij

And

And necligent in keping of his law,
His hie mercy my soule on to him drawe.

Thou moder of mercy, wey of indulgence,
That of all wertu art superlatif,
Sauo^r of saulis, throu yi beneuolence ;
O humyll lady, mayde, moder, and wyve,
Causar of pes, strynthar of woe and strive ;
Mi prayer to yi sone yat yow present,
Sene of mi gilt hooly I me rapent.

Bemyng comfort of us wreichis alle,
Be at myn ending quhen y^e I sall deye ;
O well of piete, oneto ye I call,
Ffulfillit of sweetnes, holp me for to weye
Agane ye feynd, yat w^h his handis tweye,
And all his m^y, wil pluk at ye ballance
To wey us doune, kep us from his mischance.

And for you art ensample of chastite,
And of all vyrtuis, worschip and hono^r,
Abone all women blissit mot you be :
Now speik, now prey, wnto o^r saluour,
That he me send suych grace and fauo^r,
That all the heit and byrnyng licherye
He slok in me, blissit madene marye.

Most blissit lady, cleir licht of the day ;
Tempil of our lord, and woce of all gudnes ;
That by yi prayer wipeth clene away
The filth of our soulis wikitnes :
Put fur^t yi hond ; help me in my distres,

And

And fro temptacioun, lady, deliuer me
Of wikit tho', for yi benignite.

So that the will fulfillit be of yi sone,
And yat of ye holigost he me illumyn;
Prey you for us, as euir hes bene ye wone,
Al suich emprice solely bene yin;
For suich ane aduocat may no man deuin,
As you, lady, our grevis to redres;
In yi refuce is all our seknes.

Thou schapin art be goddis ordinaunce,
To prey for us, flour of humilite;
Quhairfor of yen office haue remembraunce,
Lest that the feynd, throw his subtilite,
That in await lyeth for to caught me,
Me neuir ouircum w his trechery;
Wnto my soule helle, lady, you me gy.

Thou art the way of our redempcioun,
Ffor crist of the dedenynt for to tak;
Both flesch and blood, to yis entencioun,
Upone a croce to dyene for our sak:
His precius deth maid ye feyndis quaik,
And cristin folk for to reiosene euir,
Help from his mercy yat we no' desseuir.

Remember eik upone the sorow and peyne,
That you sufferit into his passioun,
Quhen watter and blud out of his ene tweyn,
Ffor sorow of him ran by yi cheke doune;
And sone you knowest weil ye enchesone

Of his deing, was for to saif mankind ;
 You moder of mercy, haue yat in thi mynd,

Weill richtene we the worship and hono^r,
 Palace of crist, floure of virginite ;
 Seing yat uⁿ one ye was laid the cur,
 To ber the lord of hevin, of erth & see,
 And of all thingis yat formyt euir myⁿ be,
 Of hevyn's king you was predestinat,
 To hel our saulis of thyn sic hic estait.

Thy madyn's wambe, in quhilk that o^r lord lay ;
 Thy pappis quhit, yat gaf him souk alsoo ;
 Unto our sauffing, blissit be you ay ;
 The birth of crist, our thraldome put us fro :
 Joy and hono^r be now, and euir moo,
 To him and the, that un to liberte
 Fra thraldome haue us bro^t, blissit be ze.

By the, lady, ymaked is the pes
 Betuix angellis and man, it is no dout ;
 Blissit be god, yat suich a moder ches,
 Ye passing bounte spredeth all about ;
 Yo^t yat our hertis sterne be and stout,
 You cast to crist befor us suich a meyne,
 That all our guilt forgevin be as clene.

Paradis yettis all opin bene throu the,
 And brokin bene the yettis ek of hell ;
 By the ye waurld restorit is pardee ;
 Of all wertu you art ye spring and well ;
 By the, all gudnes, schortlie for to tell,

In hevin and erth be yine ordinance,
 Preserued is our saulis sustenance.

Now, sene you art of suich autorite,

You petius lady, and virgin — —, [spotles?]
 Pray yi deir sone, my gilt forgeue it me,
 Of ye request, I know weill doutles :
 Than spar not to put thē furth in pres,
 To prey for us, cristis moder so deir ;
 Ffor ye prayer he will beneyngly heir.

Apostill and frend familiar of crist,

And virgin, ychose of him, sanct Johne ;
 Schynyng apostle and euuangelist,
 And best belouit amangis yame ichone ;
 With our lady, I pray ye, you be one,
 That on to crist sal for us al preye ;
 Do yis for us, cristis darling, I seye.

Mary and Johnne, O hevynis gemmis tweyne,

O lichtis twoo, schynyng in ye presence
 Of our lord god, now doth zo^r lusty peyne,
 To wesche away our cloude full of offence ;
 So yat we mycht maken resistance
 Aganē the feynd, and mak him to be waile,
 That zo^r prayer may us so moche avail.

Ze bene the twoo, I know weraly,

In quhich the fader God can edefy,
 By his sone only gottin specially
 To him a hous, quharfor to zou I cry,
 Beeth leichis of our synfull malady,

Prayeth

Prayeth to god, lord of misericórd,
Our old giltis that he no' record.

Be ze our help, and our protection,
Sene for mercy of zo' benignite,
The preuilege of his dilection
In zou confermyt God, upone the tre
Hanging; and to one of zou, said he,
Richt in this wys, as I rehers now can,
Behold and see, lo heir yin sone, woman!

And to that vther, heir is yi moder loo!
Yan prey I zou for that gret sueitnes
Of the haly luf yat god betuix zou twoo
With his mouth maid and of his hie nobles
Commandit hath zou throu his blissitnes,
As moder and sone to help us in our neid,
And for our synnis mak o' hartis bleid.

Un to zou tweyne now I my soule commend,
Mary and Johne for my saluacioun,
Helpeth me yat I my lif may mend,
Helpeth now that the habitacioun
Of the holy gost, our recreacioun,
Be in my hart now and euirmor,
And of my soule wesch away the sor.

After the prologue, the author, in order to discover whether the series of disasters which had almost ruined the Scottish nation, portended the final extermination of that people, or was intended by the Deity for the correction of their vices, proceeds to investigate the general cause of the mutation of monarchies and states.

He

He determines, that that these revolutions ought to be considered as the punishments of heaven, inflicted on great national vices ; he corroborates his position by the citation of divers passages of Scripture ; vigorously controverts the opinions of different philosophers concerning the influence of Fortune, and the permanent state of the natural world ; while he intermingles powerful exhortations to unanimity, and breathes a fierce spirit of vengeance against “ the old enemies.” The historical examples are chiefly adduced from Boccace and Carion ; but the painting exhibits, in some instances, the strength and richness of the ancient romance, as when the author mentions the silver columns and ivory portals of the citadel of Troy.

Lydgate’s account of Troy and Castle Ilion, is extremely curious, as it exhibits a successful instance of the engrafting of Oriental fictions upon the classical stories of Greece and Rome.

“ The length therof was, shortly to conclude,
 Three dayes iournē and lyke the latitude ;
 That neuer erst I herde make mencyon,
 Of suche another of foundation ;
 So huge of compase, nor of such largesse,
 Nor to counte so passyng of fayrenesse,
 So edifyed or lusty to the syghte :
 And, as I read, the walles were on heyght
 Two hundred cubytes, all of marbell grey,
 Magecolled without for sautes and assaye :
 And it to make more pleasant of delyte,
 Amonge the marbell was alblaster whyte
 Meynt in the walles, and round the towne about,
 To make it shewe within and eke without—

And at the corner of euery wall was sette
 A crowne of golde with ryche stones yfrette,
 That shone full bryght againe the sonne shene;
 And euery towre bretexed was so clene,
 Of chose stone that were not ferre asonder,
 That to beholde it was very wonder—
 And through the wall their fomen for to lette,
 At euery toure were great gonnes sette.”

He declares that he has not

“ — language picked for the nones,
 To tell the sotyll ioynnyng of the stones,
 Nor howe they put in stede of mortere
 In the ioynnteures, coper gylte full clere.—
 The stretes paued both in length and brede,
 In cheker wyse with stones whyte and reade.”

His description of Castle Ylion is in the same strain of romantic fiction.

“ The crest of which, in place where lowest was,
 Upreysed was full syxe hundred pase;
 Buildest of marbell full royall and full stronge,
 And many other ryche stone amonge——
 And the walles within and eke without
 Endlonge were with knottes grauen cleane
 Depeynt with asure, gold, sinople, and grene,
 That verely when so the sonne shone
 Upon the golde meynt amonge the stonne,
 They gaue a lyght, withouten any were,
 As doth Apollo in his midday sphere,
 And all the windowes and eche fenestrall
 Wrought were of beryl and of cleare chrystal.”

Describing the hall of Priam, he says—

“ And

“ — And of marbyll outward was the wall,
 And the tymbre, noble in speciall,
 Was half of cedre, as I reherse can,
 And the remnaunt of the riche Heban,
 Which most is able as I dare specifye,
 With stone to ioyne by craft of carpentrye;
 For they of tymber haue the soueraynte.
 And for to telle of this Heban tree,
 Lyke in bokes sothely as I finde
 It cometh out of Ethiop and Ynde,
 Blacke as is geate, and it wyll waxe anone,
 When it is korue as harde as any stone,
 And euer more last wil, and endure,
 And not corrupt with water nor moysture. ”

In this hall was placed—

“ A horde of Heban and of Yuery white,
 So egally ioyned, and so clene,
 That in the worke there was no ryft sene.
 High in the hall in the vther syte,
 Ryght as lyne in the opposyte,
 Of pured metal and of stones clere,
 In brede and length a full rych aultere,
 On which there stode, of fygure and vysage,
 Of massy golde a wonderful ymage,
 As to be honoured in that high seate,
 Onely in name of Jupyter the great :
 And the statue for all his huge weyght,
 Fyftene cubytes compleyt was of heyght.
 A crowne of golde high upon his heade,
 With heavenly saphyres, and mony ruby redde,
 Fret enuyron with vther stones of Inde ;
 And amonges were medled as I fynde,

Whyte pereles, massy, large and rounde,
 And for most chefe all diskenesse to confound,
 A carbuncle was set as kyng of stones all,
 To recomforte and gladden all the hall,
 And it to enlumine in the black night
 With the freshenes of his ruddy light.—
 Into the paleyis, as they together gone,
 That paued was all of Jasper stonc,
 Of a tree that amaydes stode,
 On which to loke they thought it did them good,
 Musyng where it were artifyciall,
 Erecte or sette by magyke naturall.—
 Of whiche the stocke, of Guydo as is tolde,
 In sothfastnesse was of purel golde,
 Whiche shone as bryght as the sōmer sonne,
 To enlumyne thinges that weren donne.
 And the body, as a maste, was ryght
 Proporcayoned, most goodly to the syght,
 Substanciall, and of huge strengthe,
 And twelue cubytes the body was of length;
 And the crophe rounde, and large of brede,
 And in compasse gan flourishe so & sprede,
 That all the playne aboute enuyrowne,
 With the bowes was shadowed up and downe,
 The riche braunches and the leues fayre,
 Twayne and twayne ioyned as a payre;
 One of gold, another syluer shene,
 And meynt among w^t stones whyte and grene,
 Some rede, and some sapher hewed,
 And cuery day the blomes were renewed.
 And the blossoms with many sundry suyte,
 For stones Inde it bare in stede of fruyte.”

The

The proportion, the size, and the strength of the Tower of Babylon, is celebrated in the Complaynt, as well as the ingenuity of the artificers. Lydgate has celebrated the same qualities of this magnificent pile.—

“ For to this daye touchynge the great myghte
Of this towre, whych Babell men it cal,
Men fro ferre may haue thereof a sight ;
It surmounteth other towres all,
Of whych werke thus it is befall,
Of serpentes and many a great dragon
It is now called chefe habitacion.

That no man dare as they it se,
For wycked eyre, and for corrupcion,
By a great space, and in a great cowntre,
Approche so nere y^e meruaylous dongion ;
So venemous was that mansion
And so horrible that no man dare approche—
Lyke to a mountayne builded on a roche.

And as men say that had thereto repaire,
This tower attaineth unto the sterres clere,
And transcendeth the region of the eire ;
The stones and the siment were made of such
matere,
And the ioyninge so stedfast and entier,
Though fyre and water both dyd it assaile,
Litle or nought their pouer shoulde auayle. ”

Lydgate's Bochas, fol. 4. 1561.

The spirited invective of the author of the Complaynt against those who acknowledged the influence of Dame Fortune in “ the subversions and mutations of prosperitee, ” is levelled against that popular writer

Boccace,

Boccace, his translator Lydgate, Gower, and a train of their imitators, all of whom have represented Fortune as the prime dispenser of the happiness and misery of human life. "To shewe FORTUNE's variance," is the object of Lydgate's translation of Boccace, *De Casibus virorum illustrium*:

"By example, as there is no rose
 Springyng in garden, but there be sum thorne;
 Nether fayrer blossome then nature list dispose,
 Then mai their beuty, as men hath sene to forny,
 With bitter winds be from the braunches born;
 Ne none so high in his estate contune
 Fle from the wayling and daunger of Fortune."

The allegorical representation of Fortune, in the middle ages, though it borrowed some terrible graces from the northern mythology, was not, in its essential characteristics, different from the classical divinity of Greece and Rome. Lydgate's description of Fortune, in the Prologue to the "syxte booke of John Bochas," exhibits greater strength of colouring, and power of fancy, than that author generally attains, even when he traces the footsteps of the Italian poets.

"Whyle Bochas pensyfe stode in hys library,
 Wyth chere oppressed pale in his vysage,
 Somdeale abashed, alone, and solitary,
 To hym appered a monstrous ymage,
 Parted on twayne of colour and corage;
 Her ryght syde full of sōmer floures,
 The tother oppressed w̄ winter stormy shoures.

Bochas astoined, full feareful to abrayde
 Whan he behelde the wonderful fygure
 Of Fortune, thus to hym selfe he sayd,

What

What may this meane ? is this a creature ?
 Or a monstre transfourmed agayne nature ?
 Whose brenning eyen spercle of their light
 As do the sterres the frosty wynter nyght.

And of her chere ful good hede he toke,
 Her face semyng cruel and terrible,
 And by disdayne manasing of loke ;
 Her heare untrussed, harde, sharpe, and horyble,
 Frowarde of shape, lothsome & odible ;
 An hundred handes she had of eche parte,
 In sondry wyse her gyftes to departe.

Some of her handes lyft up men alofte
 To hye estate of worldly dignite ;
 Another hande griped full unsofte,
 Which cast another in great aduersite :
 Gaue one richesse, another pouerte ;
 Gaue some also, by reporte, a good name ;
 Noysed another of slaundre and dyflame.

Her liabyte was of manyfolde colours,
 Watchet blue of fayned stedfastnesse ;
 Her goide allayed lyke son in watry showres,
 Meynte wyth green, for chaunge and doublenesse ;
 A pretence reed, drede meyntwyth hardines ;
 White for clenness, lyke sone for to faile,
 Faint blake for mourning, russet for traunyle.

Her colours meynt of wolles more than one,
 Some whyle eclypsed, some while bryght ;
 Dul as an asse, whan men had haste to gone,

And

And as a swalowe geryshe of her flyghte,
 Twene slowe and swifte, now croked now upright;
 Nowe as a craple lowe corbed doun,
 Now as a dwery, and nowe a champion.

Now a cowaarde durst not come in prees;
 Nowe somwhyle hardy as a lyon;
 Now lyke Ector, nowe dredful Thersites;
 Nowe was she Cresus, nowe Agamēnon;
 Now Sardanapallus of condicion;
 Nowe was she mannish, nowe was she feminyne;
 Now coude she rayre, and now falsly shyne.

Now a Mermayde, angelyke of face,
 A tayle behind, very serpentyne;
 Nowe debonaire, now frowarde to do grace;
 Nowe as a lambe, trefable and benigne;
 Now lyke a wolfe, of nature to maligne;
 Now Sirenes, to synge folke aslepe,
 Tyl Caribdis drowne them in the depe.

Thus Bochas, considringe her figure,
 Al her features in order he gan beholde,
 Her bredth, her lengthe, her shape and her stature;
 An hundred handes and armes there he tolde,
 Wherof astained his herte gan wexe colde;
 And amonge al her membres euerychone,
 Hym sempte she had no fete upon to gon."

The speech of Dame Fortune to Boccace, and the delineation of her active qualities, are marked by the characteristic feebleness of Lydgate; yet some instances of vigorous description may be selected.

"Why

“ Why shoulde men put me in blame,
 To folowe the nature of my double play ?
 With new buddes doth not Ver the same,
 Whan primroses appere fresh and gay ?
 To day they shewe, to morowe gon away ;
 Somer after of floures hath foyson,
 Tyl June wyth sythes after mowe them down.—

The erth is clad in motlayes whyte and rede,
 Whan Estas entreth with vyolettes sote ;
 The greues are grene, & in euery mede,
 The bawm fleteth which doth to herts bote ;
 August passed, againe into the rote,
 By course of nature y^e vertue doth resorte ;
 To reuolucion of kynde I me reporte.”

Though Gower frequently personifies Fortune, yet in the Prologue of his *CONFESSIO AMANTIS*, he explains himself, by declaring, that FORTUNE always originates from a man's own conduct.

The second division of the Complaynt, denominated the Monologue of the Author, though perhaps, at this distant period, the most curious, has the least connexion with the proper subject of the work. It is here, then, that the author may be expected to display the peculiar turn of his mind; to introduce his favourite topics of discussion; to exhibit his strongest associations of ideas: and therefore, the coincidences with Lindsay, which have been remarked in this division, are the more important and striking. The introduction of the Monologue is abrupt and inartificial. The author, fatigued with study, for recreation walks into the green fields, to inhale the fragrant smell of the springing grass, and the odorifer-

ous flowers. At the foot of a mountain, he reaches a river, clear as beryl, in which the sportive fish, skimming wantonly, display their vermeil fins, and shining silvery scales. The green banks of the river are shaded with overhanging trees, amid the branches of which, the moving chorus of the birds imitates artificial music. This scene is depicted with the pencil of a poet. The Northern gales of the Borrowing Days shake the fragrant fruit-blossoms from the trees, and pursue them over the fields; and the author is so delighted with his excursion, that he continues it all night. He traverses a green forest, till the sun elevates "his awful golden face," and the fields begin to imbibe the fresh dew; till his ears are assailed with the confused sounds of birds and beasts, mingling, without "temperance or tune," with the echoes of the rocks and caverns. The enumerating the particular cries of animals, instead of describing the general effect of the sounds they emitted, though it indicates an incorrect taste, is extremely curious, as it affords us an opportunity of appreciating the copiousness of the language employed by our author. In this enumeration, we may expect to find many of the "barbir agrest termis," for the use of which, he apologises in his Prologue. The peasants of every country, express, by appropriate terms, the cries of those animals with which they are best acquainted; but authors, who employ the refined language of the higher classes, are seldom acquainted with these popular terms, and still less frequently able to use them, without detracting from the elegance of their compositions. Compositions in the vulgar dialect of the peasantry, are, on this account, always desirable to the philologist, who investigates the history and qualities of

of any language. Ancient authors frequently mention persons who are supposed to have understood the language of birds. By this, we are probably to understand, the dexterous imitation of their several cries; a species of science, from which the original hunters of the forests derived a considerable part of their subsistence. In the panegyrical orations of the Micmac Indians, this power of imitation constitutes a principal topic of praise. "He was particularly remarkable for decoying of bustards, by his artificial imitations. We are all of us tolerably expert at counterfeiting the cry of those birds; but, as to him, he surpassed us in certain inflexions of his voice, that made it impossible to distinguish his cry from that of the birds themselves. He had, besides, a particular way of motion with his body, that, at a distance, might be taken for the clapping of their wings, insomuch that he has often deceived ourselves, and put us to confusion, as he started out of his hiding place." ¹ From this circumstance, the imitation of the peculiar cries of animals, and the acquisition of the terms by which these were denominated, became a necessary part in the education of young men. Some vestiges of this practice occur in classical antiquity. Thus, according to Spartian, "*Getæ familiare fuit has quaestiones, grammaticis proponere, ut dicerent, singula animalia quomodo vocem emitterent, velut agni balant, porcelli grunniunt, palumbes minurriunt, ursi sæviunt, leones rugiunt, leopardi rictant, elephanti barriunt, ranæ coaxant, equi hinnunt, asini rudunt, tauri mugiunt.*" ² In the enigmatical contest between Heidrek and Gest, in the *Hervarar Saga*, many allusions

o ij sions

¹ Account of the Micmaks and Maricheets. London 1718.

² Spartiani Vita Getæ, c. v.

sions to the habitudes of animals and birds, occur. After the revival of literature, the terms by which animal cries were denominated, greatly engaged the attention of the learned ; and many glossaries of them were formed, which have as yet remained inedited ; as those of Salmasius and Bondamius. From the first of these, some extracts are produced by Wolfius, in his *Casauboniana*, p. 56—63. ; and from the latter, Burman exhibits some emendations, in his *Anthol. Vet. Poet. Latin.* vol. ii. p. 423, 4. Valckenaer, in his *Animadv. ad Ammon.* l. 2. c. 18, has compared the power of the Greek language with the Latin, in the expression of animal sounds. But poets, as well as critics, have attempted to discriminate such sounds, and have indulged themselves in arranging them according to the laws of rythm. Of this structure, is the supposititious poem *De Philomela*, attributed to Ovid, and printed in the early editions of his works ; and also a poem, *De Vocibus Animalium*, printed by Burman in his *Anthologia*, from the ms. of Vossius ; which thus commences—

“ *Quis volucrum species numeret, quis nomina discat ?
Mille avium cantus, vocum discrimina mille,
Nec nostrum fateor tantas discernere voces.* ”—

In “ the Assemble of Foules,” attributed to Chaucer, a very curious enumeration of birds occurs, in which some are characterized by the sounds which they emit.

“ There might men the roiall Egle finde,
That with his sharp looke perseth the son ;
And other Egles of a lower kinde,
Of whiche that clerkes well deuisen con :
There was the tirante with his fethers don
And grene ; I mean the Goshauke, that doth peine
To birdes, for his outragious rauine.

The

The gentle Faucon, that with his fete distreineth
 The kyngis hand, the hardie Sperbanke eke,
 The Quales foe, the Merlion, that peineth
 Hymself full oft, the larke for to seke;
 There was the Doue, with her iyen meek;
 The ielous Swan, ayenst his death that singeth;
 The Oule eke, that of deth the bode bringeth.

The Crane, the Geant, with his trompes soun;
 The theif the Chough, and the chattring Pie;
 The scornynge Jaie, the eles foe the Heroun;
 The fals Lapwing, full of trecherie;
 The Stare, that the counsaile can be wrie;
 The tame Ruddocke, and the coward Kite;
 The Cocke, that horiloge is of thropes lite.

The sparow, Venus son, & the Nightingale,
 That cleapeth forthe the freshe leaues newe;
 The Swalowe, murdrer of the bees smale,
 That maken honie of floures freshe of hewe;
 The wedded Turtell, with his harte true;
 The Pecoche, with his angell fethers bright;
 The Fesaunt, scorner of the Cocke by night.

The waker Gose, the Cuckowe euer unkinde;
 The Poppingeie, full of delicacie;
 The Drake, stroier of his own kinde;
 The Storke, wreker of aduoutrie;
 The hote Cormeraunt, full of glotonie;
 The Rauin and the Crowe, with her voice of care;
 The Throstell olde, and the frostie Feldefare."

Chaucer's Assemlie of Foules, fol. 246. 1561.

These characteristics are almost all mentioned, and
 descanted upon at greater length by Lindsay, in his
 Collections

Collections upon Heraldry, which have been already quoted. From many descriptions of birds, I have selected those of the "Corbell & Tourtre."

"The Corbell is ane foull yat dontis sa mekill hir birdis, yat scho nurissis yame not, nor trowis not yat yai be hirris, qll scho se yame blak fedderit; and fra yen furth, scho luffis yame, and feidis yame diligentlie. Thai leif on carionis; and first yai tak the ene, and syne the harnis. And this foule come not agane to ye ark of Noe, becaus he fand grit carionis quhair he baid; and is ane foule of lang lyffe; and attour all beistis, makis freindschipe with the Rennart, for the Rennart is subtyll in taking of prayis; for alsua and he fand him alane and sleipand, yat he suld do him nane ewill; and he hes fleyand cryis, and consawis be the loking of his ene w^t his femmell; and fechtis and takis noise w^t all beistis and foullis, bot w^t ye Rennart; and signifies, yat he yat bure him first in armes wes blak, & lufit his blak freindis; and yai yat war quhyt dissaut yame of his linage, and wes ooftymes jalous yat quhyte thingis war ry^t not to him, bot gif he persaut sam p^t of blak; and voyagit forto tak his praye, and tuk na tent gif it wes weill or hon^{ble}; bot quhen scho plisit him, aisit him, w^tout courtasie; and doand yus beguylit men wilfullie, and maid him freind to yame yat take subtyly praye about ye princis, yat gif his praye failzeit, he my^t haue of yairis, and gif yai fand him sleipand upone his praye, yai wald do nor suffre na counsale to be done ony noysome thing to him, and he wes luxurious w^t sy^t of ye ene, mair yan of deid, and luffit ene abone all thing, and wes craint of voice and speiche, be the qlk he wes horrible mervalous."

"The

“ The Tourtre is ane foule, sueit and simple, and cheist, and hes ane sueit sang, and hes yat propirtie, yat quhen scho tynis hir fellow, scho haldis hir solitarly, and ye folkis yat, (*sic*) hantis ye desertis, and sittis not on na grene thing, and seikis gardinis, secret and merk places; and signifyis, yat he yat bure yame first in armes, wes ane simple man, and sueit of langage, and chaist; and quhen he tint his fallow, he become solitaire, and haitit ye warld, and all joyositie, and socht not bot desertis and solitaris, to mak his prayer and orisonis. ”

The fictions of the middle ages, concerning the properties of birds and other animals, may be generally traced to the authors of classical antiquity, among whom the natural historians are almost as fabulous as the poets. The natural historians of Greece and Rome, adopted, in the literal sense, popular errors, and allegorical fictions; and the poets only gave consistency and method to their relations. The practice of augury, the *Metamorphoses* of Ovid and of *Liberalis*, with the original works from which these authors drew their relations, which have perished like the *Ornithogonia* of Bæus, quoted by *Liberalis*, all tended to render the properties of animals a subject of curious disquisition; while the *Fables* of *Æsop*, and *Phædrus*, contributed greatly to the same purpose. But it is to the Egyptians and Hindus, that we must look for the origin of these fictions. In the ancient Hindu *Fables*, imitated by the Grecian *Æsop*, and the Arabian *Lokman*, birds and animals are the chief interlocutors. From the allegorical nature of these fables, a strong suspicion arises, that they were connected with the belief in the transmigration of souls. These Hindu fa-
bles

bles were probably well known to the ancient Egyptians, among whom the practice of hieroglyphical writing must likewise have tended to render the properties of animals an object of investigation. Thus, the explanations of Egyptian symbolical figures, by Horapollon, Clemens Alexandrinus, and Epiphanius, consist of a series of observations on the properties of animals, intermixed with remarks concerning vegetables and natural phænomena. The Greeks, who originally adopted the Oriental fictions, in process of time restored them, with numerous additions; and the properties of birds, and other animals, were carefully studied by the Syriac and Arabic proficient in occult science. The Syriac author of the history of animals, edited by Tychsen, has not only derived a considerable part of his materials from classical authors, but has added many Oriental fictions.¹ This may likewise be observed of the curious poem on the properties of animals by Manuel Phile,² whose fictions are partly Oriental and partly classical, and whose phraseology is more elegant than his versification.

The scene in the Complaynt, has not the merit of being an accurate description of nature. Domestic fowls are mingled with those of the moor, the wood, the river, and the sea; and, to complete the concert, the nightingale, a bird which was never a native of Scotland, is introduced as singing her sweet notes all the night long.

“ Traducit Philomela insomnem carmine noctem,
Nos dormire facit, se vigilare docet.”³

Lindsay

¹ Physiologus Syrus, edit. Syriace ab Olao. G. Tychsen. Rostoch 1795.

² ΦΙΛΗ περὶ ζῴων ἱστορίαι, a J. C. Pauw. 1730.

³ Antholog. Lat. Burmanni, vol. ii. p. 443.

Lindsay often indulges his fancy in characterizing birds by their peculiar cries ; and the same mode of composition has been employed by Holland in his *Houlate*, by Montgomery in his *Cherry and Slae*, and by Birrell in his *Passage of the Pilgrimer*. It is pleasantly ridiculed by Randolph in his *Amyntas*, in a passage, the primary intention of which is to expose divination by birds. The interlocutors are *Thestylis*, *Jocastus*, and *Mopsus*.

“ THEST. — Can birds speak ?

JOC. In Fairyland they can : I have heard them chirp
Very good Greek and Latin.

MOPS. And our birds
Talk better far than they : a new laid egge
Of Sicily, shall out-talk the bravest parrot
In Oberon's Etopia.

THEST. But what languages
Doe they speak, servant ?

MOPS. Several languages ;
As Cawation, Chirpation, Hootation,
Whistleation, Crowation, Cackleation,
Shreekation, Hissation—

THEST. And Foolation ?

MOPS. No, that's our language ; we ourselves speak
that. ”

Randolph's Amyntas, London, 1652, p. 7.

In the sea scene which immediately succeeds, the minuteness of description employed by the author, is entirely averse to every principle of taste in composition, except in a work professedly scientific : But from this very circumstance, it derives an additional value, as it has preserved many sea cheers which have long fallen into desuetude ; and many sea terms,

p by

by which the different parts of a ship, and the different operations and manœuvres of navigation, were formerly denominated. These cheers and terms are chiefly of Norman and Flemish origin, and, with many others of a similar kind, were preserved to a late period, by that singular race of men, the fishers of the eastern coast of Scotland, many of whom have hardly, at this day, abandoned the peculiar habits and phraseology by which they were long distinguished from the pastoral and agricultural inhabitants of the interior parts of the country. As the progressive improvement of naval architecture, is a subject which still requires considerable elucidation, the preservation of these terms supplies us with some important facts in the history of that art; especially as Strutt has preserved a curious description of an English vessel of the same period, with an inventory of its furniture, copied from a ms. in the Cottonian Library. *

“Thys is the inventory of the great barke Vyenywyd, by youre humble servant Christopher Morres, the 6 day of October, the 23 year of our soverayne king Henry the 8th.

Item, in primus, the *shype* with one *overlop* ¹; Item, the *fore castell*, and a cloos tymber *deck* from the *mast* forward, whyche was made of *lait*: Item, above the *fore castell*, a *decke* from the *mayne mast* afterward: Item, a nyew *Mayne Mast* of *spruce* ², with a nyew *staye*, *bounsyd* ³, and *skarvyd* ⁴ with the same wood; whyche

* Strutt copied the following explanations of terms from a ms. in the Harleian Library—

¹ *overlopp*, or *orlop*, the deck.

² a sort of fir so called.

³ *bounsyd*, bound round.

⁴ *skarvyd*, or *scarf'd*, one piece of timber let into another in a firm joint.

whyche *mast* ys of length from the *bounse* to the *step*, 25 yards; the *mayne mast*, about the *patnas*, ys 23 hands about: Item, a nyew *mayne yaerd* of spruce, of oon pece.

Item, the *takyll* pertaynyng to the said *mayne maste*, 6 *takells* on a syd.

Item, 9 *shrowds*, and a *backe staye* on either syd.

Item, in all the sayd *takylles*, 6 *shyvers*⁵ of brasse; that is to saye, 4 *shyvers* in their *pennants*, and two in the *bowser takylls*.

Item, a payer of *thyes*⁶, and a payer of *bayliards*: Item, a *gyver*⁷ with 2 brasing *shyvers*; item, the *mayne parrel*, with *trussys*, and 2 *dryghs*; item, 2 *lysts*⁸; item, two *braesys*; item, two *tregets*; item, a *mayne kerse*; item, a *bonnet*⁹ *haulf worren*, with *shoutts*, *tacks*, and *bollyngs*; item, a niew *mayne top*; item, a *top mast*, and a *top sayle*, with all theyr apparrell.

Item, a *mayne myssyn mast*; and a *mayn myssyn yaerd* of spruce, of oon pece.

Item, a payer of *bayllaerds*, and a *tye* for the sayd *mayne myssen yaerd*; item, 5 shrouds on eyche syd; item, a *mayne myssen haulf a top*; item, a *mayne myssen sayle haulf worren*.

Item, a *bonaventure mast*; with a *yaerd* of spruce, of oon pece, with 3 shrouds on a syde.—Item, a payer of *bayliards*: item, a *tye* with *haulf a top*.—Item, a *bonaventure sayle*, *sore worren*. Item, a *fier mast*, with 3

p ij *takylls*,

⁵ *shyvers* or sheevers, the pullies which run in the blocks, whether brass or wood.

⁶ *Thyes*, or ties, the ropes by which the yards do hang.

⁷ *Gyver*, a block in which the sheevers run.

⁸ *Lysts*, ropes which belong to the yard arms.

⁹ *Bonnet*, is belonging to another sail.

takylls, and 7 *shroudys* on a *syd* ; with a *tye* and a *pay-er* of *hayliards*, with 4 *brasyn shyvers* :—item, a *fore sayle yaerd* with the *apparrells* ; 2 *trussys* ; item, 2 *lysts* ; 2 *braessys* ; two *top sayll shoutts* ; 2 *bollyngs* :—a *fore staye* ; item, *foer sayll shoutts* ; two *tacks* *suche* as they be :—item, *foer sayle koors*, with 2 *bonnetts*, *sore worren* ; item, a *foer top mast*, with a *yaerd*, with *sayles*, and *takyll* *pertayning* to *yt*.

Item, a *bowsprytt of ooke*. Item, a *sprytt sayle yaerd*, *skarryd*, with a *sprytt sayle sore worren*.

Item, 4 *ankarrs* with 2 old *cabulls* :—and another old *cabull*, *whyche* they say *ys* in the *watar*.

Item, *towe katt bowks* ¹⁰ ; and two *fysche bowks* ¹¹ ; item, 4 *pollys* with *brasyn shyvers* ; item, a *snatche polly* ; a *luffhoke* ¹² ; item, 2 *pollys* for the *mayne top sayle* ; item, 2 *great dubbell pollys*, with *woddyn shyvers* ;—item, a *great syngs polly*, with *woddyn shyver* ; item, 17 *pollys* *great* and *small* ;—item, 4 *kuyll* of *small ropys* of *roers stuff* ; item, 4 *boye ropys*, *good* and *bad* ; a *fyd* of *yeron* ¹³ (*iron*) ; item, a *shype kettell* of 24 *gallons* ;—item, a *pytche pott* of *brasse* ; item, a *gryndyng stoen* ;—item, a *crowe of yeron* ;—item, a *pytche trouth*.

Item, a *pompe* with 3 *boxsys* ; and 3 *pompe stavys* ;—item, 3 *compassys* and a *kennyng glass* ¹⁴ ;—item, 5 *lanternnes*.

Item,

¹⁰ *Katt bowkes*, or *catt hooks*, to fasten the anchor.

¹¹ *Fysche hooke*, belonging to the *fysb*, therefore so called.

¹² *Luff hooke*, a *takell* with 2 *bowks*.

¹³ A *fyd* of *iron*, an instrument used for splicing ropes.

¹⁴ *kennyng glass*, a *spy glass*, or *telescope*.

Strutt's Horda Angel Cynnan, vol. iii. 52.

The *parrell* (p. III. l. 13.) is the withy which fastens the yard arm to this mast ; in small fishing Scottish vessels termed the *willek*. EDIT.

Item, a great boat pertaynnyng to the *shyppe*; with a *davyd*, with a *shyver* of brass;—item, XII owers and a *schulb*.

Hereafter followeth the *ordenans* pertaynnyng to the sayde shype. Item, in primis, two brazyn pecys called *kannon pecyes on stokes*; which wayith—

C. QUART. LB.

the one	9	:	3	:	11	}	C.	LB.
the other	10	:	1	:	17		whole weight	20

Item, 2 payer of *shod wheeles* nyew;—item, 2 *ladyng ladylls*.

STARBOARD SYDE.

Item, oon port pece of yeron, cast with 2 *chambers*:—item, a port pece of yeron, with oon *chamber*.—Item, a *Spanycke slyng*, with on *chamber*.

LARBORD SYDE.

Item, oon port pece with 2 *chambers*;—item, another port pece, with oon *cheamter*, which *chaember* was nat made for the sayd pece.

IN THE FORECASSELL.

Item, a small *slyng*, with 2 *chaembers*; item, another pece of yeron with 2 *chaembers*, the oon broken. ”

Lindsay, in his poetical works, occasionally introduces marine terms, and is sometimes minute in his enumeration, as in the following passage, descriptive of a storm :

“ Was never seen sic wind and rane,
Nor of schipmen, sic clitter clatter.

Sum bad *baill* ; sum bad *stand by* ;
On steirburde ! how ! alluff ! fy fy !
 Quhill all the raipis began to rattill
 Was nevir wy, sa fleid as I.
 Quhen all the sailis plaid britill brattill.
 To se the wawis it was a wounder ;
 And wound that raif the sailis in schunder. ”

*Lindesay's Interludes, ap. Pinkerton's
 Scottish Poems, 1792, vol. ii. 103-4.*

About the period in which Lindsay flourished, allusions to sea terms were peculiarly fashionable, and the art of love was even accommodated to the terms of navigation. The Fleming Bark, inaccurately published in Ramsay's *Evergreen*, and various scraps of poetry, preserved in the Bannatyne ms., and devoid of every other species of merit, may illustrate this circumstance, as well as “ *Quyntene Schaw's Advyce to a Courtier* ”.

The enumeration of the different kinds of ordinance, engines, and weapons employed in a sea fight, at that early period, is equally curious and useful, for the illustration of ancient Naval Tactics. The *Complaynt* only describes the preparations for battle, as the eye of a distant spectator could not be expected to penetrate the involving clouds of smoke ; but Chaucer, in his legend of Cleopatra, with his usual vigour of conception and power of description, represents the actual scene.

“ And in the see, it happed hem to mete ;
 Up goeth the trumpe, and for to shoute and shete,
 And painen him to set on with the sunne :
 With grisly sowne out goth the great gonne,
 And

1 Pinkerton's *Maitland Poems*, p. 138.

And hertely thei hurtlen in al at ones
 And fro the top, doune cometh the great stones
 In goth the grapenel so fulle of crokes,
 Among the ropes ran the shering hokes,
 In with the polaxe, preaseth he and he,
 Behinde the maste, beginneth he to flie,
 And out againe, and driueth him ouer borde ;
 He sticketh him upon his speares orde,
 He rent the saile with hokes like a sithe,
 He bringeth the cuppe, and bideth hem be blith,
 He poureth peesen upon the hatches slider
 With pottes ful of lime, thei gone to gider. ”

Chaucer's Legend of Cleopatra, f. 200, 1561.

In describing the flight of Cleopatra from the battle, the splendor of the royal barge is marked by one very picturesque trait :

“ Fleeth cke the Quene, with al her *purple saile*. ”

In this description, Chaucer probably adhered to the *costume* of his own age. In a refined state of society, where simple elegance is preferred to gorgeous magnificence, it is difficult to form a conception of the gawdy splendor of the middle ages. Harold of Norway presented a magnificent ship to King Athelstan, the head of which was inlaid with gold, the sails were of purple, and the deck was elegantly gilded ¹. The fleet of Canute the Dane was still more splendid. The ships were richly gilded with gold and silver ; and on the top of the mast of each vessel, was the gilded figure of some bird, which turned on a spindle with the wind, to indicate the point from which it blew. The sterns of the vessels were adorned with various figures cut in metal, and gilded with gold and silver. On one was the statue of a man ; on another, a golden lion ;

(11)

¹ W. Malmesbur. de Gestis Reg. Angl. l. II. c. 6

on a third, a dragon of burnished brass; and on a fourth, a furious bull, with gilded horns. This brilliant spectacle, joined with the bright reflection of the polished arms and shields of the warriors, struck the spectators with terror ¹. According to Froissart, the vessels of the French fleet prepared for the invasion of England in the tenth year of Richard II, were painted with arms, and gilded; their banners, pennons, and standards, were formed of silk; and the masts, which glittered like gold, were painted from the top to the bottom. When the ancient popular ballads, therefore, describe the masts of a vessel as shining like gold or silver, or mention the “sails of light green silk, and the tows of taffety ²,” they probably adhere more strictly to the *antique costume*, than a cursory observer would be apt to imagine.

Neither do the ancient vessels of the Northern nations appear to have been of a contemptible size. Before the invention of cannon, the most serviceable and commodious war vessels, especially for piratical expeditions, were a species of long barges, which admitted the application of numerous oars, hence termed “worm-footed” by Lycophron.

— αἱ δὲ παρθενόκτονον θείν
 ἰνλοπέχοι θείνον ἐνώπιος σπαθαίς. ³

Of this kind are some of the most celebrated ancient vessels; as, the Dragon of Harold Harfagre, and the Long Serpent of Olave Tryggueson, which carried thirty banks of oars, very large and high, with a gilded serpent on the prow. These long vessels were, by the

¹ Encomium Emmae, p. 166.

² Scott's Minstrelsy of the Scottish Border, vol. ii.—*Vid.* Snog of the Lass of Lochroyan.

³ ΛΥΚΟΦΡΟΝΟΣ Ἀλεξάνδρα. v. 22.

the Saxons, denominated **KEELES**. In the eleventh century, many of these vessels were capable of containing 120 men. Of *galley*s, two kinds were employed, the one of which was only rowed with oars; the other, frequently denominated the *galeasse*, combined the effect of both oar and sail. Thus, in the romance of Richard Cœur de Lion, ap. Strutt,

“ Were the maryners glad or wrothe,
He made them seyle and rowe bothe;
That the galley gede so swyfte,
So doth the fowle by the lyfte.

Some of the latter kind had triple banks of oars raised over each other; and, according to Mat. Paris, were capable of containing 60 men in iron armour, besides the sailors who managed the vessel, and 104 rowers. *Gallyettis* were a small species of gallies. *Balengers* were small sailing vessels. *Carikes*, or *Hulkes*, were large sailing vessels, the largest of which seem to have been denominated *Buccas*.

The early Scottish poets sometimes make satirical allusions to the splendor of the vessels described in songs and romances; as in the following passage:

“ *Quhen schippis of tour, and ballingeris of weir,*
Be thowsand sailis, rycht swiftly ordir sail;
Thair *mastis of gold*, and all thair vdir geir,
The west wind wappin in thair tail;
Takand thair cours with mony *hew* and *baill*,
Pulland down sailis, and landand at *Eildoun tre*;
Than will my reuerend lady rew on me.”

Ballad of Impossibilities, ap. Bannatyne ms.

The invention of cannon rendered a more substantial contrsruction of the keel and ribs of vessels necessary; the management of the rigging became more com-

plex; and, in engagements, the tops were manned with archers. A sea fight no longer consisted in a desperate and bloody struggle of warriors upon a narrow and slippery platform; but the combatants endeavoured to gain advantage by manœuvring the vessels, and employing formidable missiles. Stowe describes a naval battle between the English and Spaniards, which illustrates the mode of fighting at that period. As the Spanish vessels were more lofty than those of the English, the latter were dreadfully annoyed with stones and *quarrels* from the tops, till the superiority of the English archers forced the Spanish arbalisters to “shade themselves with tables of the ships ¹.” The principal object in manœuvring, was, to attain the windward of each other, when those who manned the tops sprinkled powdered quicklime, with great effect, in the faces of their enemies, and attempted to set fire to the rigging by different kinds of combustibles. This practice is mentioned by Mathew Paris. “Misimus igitur super eos, specula ignita—et phialas plenas calce, arcubus, perpauca hastilia, ad modum sagittarum super hostes jaculantes ².”

For setting fire to the vessels of an enemy, during an engagement, a species of Greek fire seems to have been sometimes employed. Thus,

“Wherefore their galeys eche day ther gan us fynd,
With ores many about us they dyd wynd;
With wyld fyre oft assayled us day and night
To brenne our ships in that they could or might.

Harding's Chronicle, fol. 212.

From the beginning of the reign of that able and spirited Prince, James I. of Scotland, the number of regulations

¹ Stowe's Chronicle, p. 385.

² Mat. Paris, Hist. p. 1090-1.

lations which relate to shipping and foreign commerce, evince, that the attention of the Scottish nation was particularly directed to maritime affairs; and, from their success in different encounters with the Portuguese and English, it may be inferred, that in the construction and size of their vessels, they were not inferior to other European nations. The ship of the celebrated Andrew Barton, which was taken by the valiant sons of the Earl of Surry in 1511, when admitted into the English navy, was only inferior to the Great Harry built in 1504. In 1512, the Scottish navy, which consisted of forty-six ships of war, contained four of more than 300 tons burden, and two of 100 tons. But the description of the Great Michael, a vessel of enormous magnitude built by James IV, may serve still more to elucidate the state of the Scottish navy. It is preserved by Lindsay of Pitscottie; and in the following citation, the text is corrected by a MS. of his history preserved in the Advocates Library.

“ This ship was twell scoir of foot in length, and threttie sex footis within the walls. She was ten foote thick of the walls, of cuttit treslis of oak, and boards on every side, so stark, and so thick, that no cannon could doe at her. She cumbered all Scotlande to put her to the see; and quhen she was committit to float, with her masts and sails compleit, with tows and anchors effeiring thereto, she was counted to the king, to fourtie thousand pounds of expensis, by her orders and cannonees quhilk she beare. *To witt*, She bare many cannons, six on every side; with three great bassils, two behind, in her deck, and one before; with three hundred shott of small artaillzitarie, that is to say,

q ij myand

myand and battert, falcon and quarter falcon slings, pestilent serpentens, and double dogs, with hagtor and culvering, corsbows and handbows. She had three hundred marinellis to governe hir, six scoir of gunneris to use hir artaillziarie, and ane thowsand men of warr, by capitanes, skipperis, and quarter masteris." ¹ The vessel described in the Complaynt, is a galeasse. This species was much broader, as well as longer, than the galley, and was navigated both by sails and oars. Besides guns on each side of the deck, interspersed between the banks of oars, they had both artillery and small arms planted on the forecastle and stern.

The names of the different kinds of ordinance, are derived from the French and Flemish languages. "The Flemangre," as Minot terms them, early excelled in the formation and management of artillery. So late as the reigns of Henry VII. and VIII, Flemish gunners were retained in England, for the purpose of introducing the art of founding cannon. Peter Bawd, an alien, is mentioned by Stowe as gunfounder to Edw. VI. For a considerable time after the invention of fire arms, the Scottish nation seems to have preferred the use of the bow in war. Among the statutes of James I, various regulations occur, respecting the practice of archery, and the importation of "harnes and armouris, with speir, schaftis, bowis and stauis;" but the use of artillery seems to have attracted the attention of government, only in the reign of James II, when we find the following regulation, dated 1456: "Item, It is thocht speidfull, that the king mak requiest to certane of the greit Burrowis of the land, that ar of
ony

Lindsay of Pitscottie's History, folio, p. 107.

² Stowe's Chronicle, p. 584.

ony mycht, to mak cartis of weir, and in ilk cart twa gunnis, and ilk ane to haue tua chalmers, with the remanent of the graith that efferis thairto, and ane cunnand man to schute thame ; and gif thay haue na craft in the schuting of thame, as now, thay may leir or the tyme cum, that will be neidful to thame." ¹ As the Scottish were more closely connected with the French than with the Flemish, they seem to have been instructed in the art of founding artillery, by artificers of that nation. The first Scottish founder seems to have been Robert Borthwick, who, according to Lindsay of Pitcottie, founded the Seven Sisters, cannon of superior size, and exquisite form. ² He inscribed the following thundering line upon his artillery—

“ Machina sum Scoto, Borthwic, fabricata Roberto.”

Borthwick probably derived his knowledge from his French assistant. In the ninth book of Privy Seal, fol. 96, occurs a letter to Peris Rowan, Frenchman, servant to umquhile Robert Borthwick, making the said Peris principal master-maker and melter of “ our soverane Lordis guinis and artaillziarie ” during life, dated Edinburgh, April 1532. Notwithstanding these exertions, the defect of artillery and fire arms was so sensibly experienced in Scotland, that in the seventh Parliament of James V, 1540, a regulation was formed, which states, that “ because nouthier artaillarie nor harnes can be furnished or made reddie,—without the samin be brocht hame by merchants : therefore, it is statute & ordained, that everie merchand sail-land foorth of this realme, or sendand his gudes, extending

¹ Acts of the Scottish Parliament 1566, fol. 32.

² Lindsay of Pitcottie's History, p. 174 ; also Leslie, 171.

extending to ane last of gudes, sall bring hame, as oft as he saillis, or sendis his gudes, at everie time, twa *Hagbuttes of Crochert*, or maa, as his packe may furnish, with powder and *calmes*, for furnishing of the samin, or else als meikle mettall as will make the saidis Hagbuttes, with powder effeirand thareto." ¹ In the same Parliament, regulations were formed for arming the realm with fire-arms, by a species of land-tax, in the proportion of " ane Hagbutte of Founde, called Hagbute of Crochert, with their *calmes*, bullettes, & pellockes of leed or irone, with powder convenient thereto, for everie hundreth pound of land;—twae culveringes for ane hundreth marke land,—and ane culveringe for ane fourty pound land, with *calmes*, lead, and powder gainand thereto."

For a considerable time after the invention of artillery and fire arms, they were only partially adopted. The cross-bow and long-bow still maintained their ground; and, even in sieges, the ancient powerful battering engines continued to be employed in common with cannon. Thus, in the *Complaynt*, p. 64, the cross-bow and hand-bow are enumerated with the different kinds of artillery and fire arms. Froissart relates, that when Edward III. besieged Calais, " every ship was well garnysshed with bombardes, crosbowes, archers, springalles, and other artyllary." ² The same conjunction may be observed, in Lydgate's *Reflections on the destruction of the Tower of Babel*.

" Buylde up your castles, reyse them up tyghte,
Of adamantes wyth yron stronge ybounde ;

With

¹ Acts of the Scottish Parliament, p. 134-5.

² Froissart's Chronicle, a Berners, vol. i. c. 133.

With square stones large, and huge of hyght,
 Reyse up your walles most mighty and profound,
 And shit your dungeons with mighty chenes round:
 Lette men of armes, who euer wake or slepe,
 Nyght and daye your watche so straitly kepe—

For though your strengthes so assured be,
 That none engine may thereto attayne,
Gunne ne bumberdes by no subtilte,
 Shot of *arrowblast*, ne touche of *dundayne*;
 Yet god that is lord and souerayne,
 Whiche lyche desertes, can both spyl and sauc,
 May confounde it with an erth-quaue.—

God hath a thousande handes to chastyse,
 A thousande *dartes* of punicion,
 A thousand *bowes* made in diuers wyse,
 A thousand *arrowblastes* in his dongeon;
 Ordeyned echeon for castigation;
 But where he findeth mekenes and repentaunce,
 Mercy is maistresse of his ordinaunce.

Lydgate's Bochas, c. iii. 1

The

1 The favourite practice of ringing changes upon the names of the different kinds of artillery and fire-arms, which was so frequently adopted by the early French and English Poets, has, in modern times, been found incompatible with sublimity or pathos, and has only been attempted in the ludicrous or burlesque, where the mere name of any species of fire-arms adds considerably to the effect;—as in the epigram composed by St Amand—

“ Cy gît un fou nommé Pasquet,
 Qui mourut d'un coup de *mousquet*,
 Lorsqu'il voulut lever la crête.
 Quant à moi je crois que le sort
 Lui mit du plomb dedans la tête,
 Pour le rendre sage en sa mort. ”

The following account, given by an old French author, of the different kinds of cannon employed at the siege of "Falaise," in the reign of Charles VII. of France, is extremely curious.

" Qui voudroit tout du long descripre,
L'artillerie belle et notable ;
Il faudroit une heure ale dire,
Et quasi il est increable.

Canons vulgaires, couleuurines,
Ribauquequins, grosses bombardes,
Coullars, crapaudins, serpentines,
Pour abatre murs tours et gardes.

Engins a tauldiz & manteaulx,
Boulles de fer, artillerie
Pour eueiller villes chasteaulx,
Et la faire une effundrerie.

Cestoit grant esbahissement,
De veoir les fossez boulleuers,
Que len faisoit soudainement,
Trenchees et mines en trauers. " x

From an unpublished poem, on the defeat of the Spanish Armado, by Alexander Hume, minister of the gospel at Logie, 1598, some curious passages may be selected concerning Naval affairs, and the manner of arming vessels for war at that period. The author entitles it, " The Triumphe of the Lord after the maner of

x Les Vigiles de la mort du roi Charles Septiesme—par Maistre Marciai de Paris dit Dauvergne, procureur en Parlement. Paris 1493.

of men ;” and delineates a triumphal procession, similar to those of the ancient Romans, in which the spoils of conquered enemies were exhibited. For a religious poem, it has considerable invention and originality.

“ Richt as the prynce of daye beginnes to spring,
And larkes aloft melodiouslie to sing,
Bring furthe all kynde of instrumentes of were,
To gang befoir, and mak ane noyce cleir ;
Gar trumpetis sounde the awfull battellis blast,
On dreadfull drummes gar stryke alarum fast ;
Mak showting shalnes, and peircing phipheris shill,
Cleene cleave the cloouds, and peirce the hiest hill ;
Caus michtelic the weirlie nottis breike,
On hieland pipes, Scottes and Hybernicke ;
Let heir the shraichs of deadlie clarions,
And syne let of ane volie of cannouns.

Quhill what for reike, rude rûmisching, and rearde,
The heavinis resound, and trimbling tak the eird ;
Let enter syne in proper painted cairtes,
The buting riche brocht from ye fardest pairtes ;
And ample praye, quhilk great Jehovah wan
Ffrom his fierce fais, sen first ye world began.
There sall be seine the ensignies displayed,
Bricht banneris braid, and standardis weill arayed ;
Sum quhyte and reid, sum zallow, grene and blew,
Quhilk god perforce out of there hands threw ;
The portratures of euery vanqueist toun,
Of cittadailles, and rampiers of renowne ;
The lyfeelye forme of foussies, lairge and deep,
The modalls grit of castells cith to keepe.

The forme of forths invincible to see,
 Of michtie walls and ramforst toures so hee,
 Demoleist all into ane burd's nest,
 With great and just artaillerie celest :—
 Sa sall be seine the figoures of the flottes,
 With fearfull flagges, and weell calfutred botts
 Of gallayes swift, and monye gaillayes,
 Quhilk throw the sies but peirell tho' to pas,
 Ffair seemelye schipps of four fyve hundre' tunnes,
 All furnischit full of fyre works, and of gunnes ;
 Quhereof befoirce yere wes sum captives led,
 Sum cleene defeate, sum fugitiues and fled ;
 Yet from the Lord na way culd finde to flee,
 But in thare flicht were tossed on the see.

The waltring wals and raiging windye blast,
 Maid up there towes, and caus'd them hew y^r mast,
 And syne were cast, for all there brags and boast,
 Some on ane schald, sum on ane yron coast ;
 Some gaid in tua buird on ane forrane land,
 Sume on ane rocke, some on ane quhirling sand ;
 Quhile nane were saif unperischt to be found,
 Boat menn and all went to the wattir ground :
 Let follow next, in order, to be seine,
 Thair armour cleare, and warelyk wapons scheine,
 Harde halecrectis, helmettis, and hewmontis brycht,
 Tichts, haberschonnes, habrikis, and harneis licht.

Murrions for mene of fute, and schyning scheilds,
 Bairding for hors appoynted for the feildis,
 Gantlettis ourgilt, wambraisses gaincand weill ;
 Corslettis of pruife, and monye targe of steelle,

Some

Some varneist bricht, sum dorred diverslie,
 That men may muse sic precious geir to see;
 Thilk samyne wise example for to give,
 Draw in on heips their armour offensive;
 Great ordinance, and feilding peeces fell;
 Muskettis maist meit, with men of armes to mell;
 Hagbuttis with lunties, pistolles with rowels fyne;
 Swift fierie darts, devysde be great ingyne;
 Crosbowes of waight, and Gnosick gainzies kein;
 Strong pousing pickes, the charge plaist to sustene.

Bunsches of speares, and launces licht and long;
 Steell axe and masse, for bairdit horssis strong;
 Syne airmyng swoirdes, and vther grunding glaues,
 Quhilk made na steade whenn they were rendered slaues;
 Their gunnes misgaue, their speeris lyke buinwands brake;
 Their fainted hartes for feare retear'd abacke;
 Their threasoures great, wheerin they put there trust,
 To all the world salbe maid manifest;
 Let men expres, appoynted be to beir
 Their siluer heapes, in plaites of siluer cleere.
 There siluer warke, and precious ornament,
 Sall follow in order, and nixt subsequent:
 Nought to there prais, but to yere shame and scorn,
 Their cunzeit gold in bassines sall be borne."——

Alexander Hume's Poems, MS.

After the sea scene, our author delineates one of a pastoral nature, which is rather intended as a general representation of the manners and occupations of shepherds, than as the description of a particular scene. The occupation of the shepherd, is described by many minute and characteristic traits. He is represented with

a hood, or a covering for the head and shoulders, which conveniently admitted the additional envelope of the plaid. He amuses his solitude with the buckhorn and corn pipe, while his flocks graze along the low grounds and declivities, towards the dry hills, where they arrive about the hours of taking his meals, when he is visited by his wife or daughter, who prepare him a seat, by spreading the soft yellow moss of a lea-ridge with rushes, sedge, and meadow-sweet. This simple representation is accurately copied from nature; and the original may still be seen in some of the wild pastoral districts of Scotland. As the flocks of sheep, after grazing some hours, are always disposed to rest, in the sunny days of Summer, basking themselves on some dry acclivity; a concourse of shepherds, for a social meal, enlivened with songs and stories, and occasionally diversified by a dance, is by no means an uncommon incident. The different kinds of food mentioned by our author, are strictly pastoral, and all of them well known in Scotland. The resemblance of the domestic œconomy which prevailed on the Scottish Border, even to a late period, with the domestic manners of the Welch in the middle of the 14th century, is extremely curious, and demonstrates, that in pastoral and mountainous countries, a similarity of manners may be perpetuated, among kindred races, even when a diversity of language has been introduced.

“ They ete brede colde and hote
 Of barley and of ote,
 Brode cakes rounde and thynne,
 As well semeth so great kynne.
 Selde thay ete brede of whete,
 And selde they done ones etc.

They

They haue gruell to potage,
 And leke is kynde to companage.
 Also butter mylke and chese,
 In shape endlonge and corner wese.
 Suche messes they ete snelle,
 And that maketh them drynke well.
 Mete and ale that hath myght
 Theron they spende day and nyght.
 Euer the reder is the wyne,
 They holde it the more fyne.
 Whan they drynke at the ale,
 They telle many a lewde tale;
 For when drynke is an hondlynge,
 They ben full of janglyng.
 At mete, and after eke,
 Her solace is salte and leke.
 The husbonde in his wyse
 Telleth that a grete pryse,
 To gyve a caudron with gruwele
 To them that sitten his mele;
 He deleth his mete at the mele,
 And giueth euery man his dele;
 And all the ouerpluse
 He kepeth to his owne use.—
 They haue in gret maugery
 Harpe, tabour, and pype, for mynstralcie.
 They bere corps with sorowe grete,
 And blowe loude hornes of gheet.
 They prayse fast troyan blode
 For therof came all theyr brode.
 Neyghe kynde they wyll be,
 Though they passen an C degre.

*Ranulf's Polychronicon, translated by Trevisa,
 and enlarged by Wynkin de Worde. 1482.*

The

The circumstance, mentioned in the Complaynt, of every shepherd carrying a spoon in the "lug of his bonnet," is extremely characteristic. Reapers, and mossing parties, as they are denominated, for digging peats, frequently provide themselves with spoons, which they carry about with them, as well as shepherds. From this simple and natural description of the shepherd life, the author absurdly digresses into a profound lecture on Astronomy and Natural Philosophy, and makes "a rustic pastour, distitut of urbanite, and of speculatione of natural philosophe, indoctryne his nychtbours, as he hed studeit Ptholome, Auerois, Aristotel, Galien, Ypocrites or Cicero, quhilk var expert practicians in methamatic art." This "tedious melancolie orison," as the author with great propriety terms it, is fortunately interrupted by the impatience of the shepherd's wife, whose character is certainly better preserved than that of her husband. The shepherds then relate tales or stories in verse and prose; and their wives, by singing "sweet melodious sangis," supply their part of the entertainment, which terminates in a general dance to the music of eight different kinds of instruments; after which, the shepherds collect their flocks, and drive them tumultuously to the folds.

The generic names of the various dances mentioned in the Complaynt, are of French origin, though the particular airs are all Scottish. The Ring-dance, in which every aged shepherd leads his wife by the hand, and every young shepherd the maid whom he loves best, was formerly a favourite in the south of Scotland, though it has now gone into desuetude. It was the common dance at the *Kirn*, or feast of cutting down the grain, and was always danced with peculiar glee by the reapers of that farm where the harvest was first finished.

finished. On these occasions, they danced on an eminence, in the view of the reapers in their vicinity, to the music of the Lowland Bagpipe, commencing the dance with three loud shouts of triumph, and thrice tossing up their hooks in the air. The intervals of labour during Harvest were often occupied in dancing the Ring, to the music of the piper who formerly attended the reapers. The custom, of the piper playing behind the reapers, which has now fallen into desuetude, is alluded to in Hamilton's *Elegy on the Piper of Kilbarchan* :

“ Or wha will cause our shearers shear ?

Wha will bend up the brags of weir ? ” ¹

This dance is still retained among the Scottish Highlanders, who frequently dance the Ring in the open fields, when they visit the south of Scotland as reapers, during the Autumnal months. The *Rinceadh-fada*, Rinkiey, or field dance of the Irish, performed in circles, with a variety of brisk evolutions, seems, from the description of it given by the elegant and ingenious Mr Walker, to be extremely similar to the Ring-dance ². The following extract from an unpublished poem of great antiquity, throws considerable light upon the manners of the Scottish peasantry, their dances, and musical instruments ; though the scene of intemperate riot which it describes, forms a complete contrast to the simplicity of manners delineated in the *Complaynt*.

“ Than dyn rais and dirray,

Stok hornis blew stout ;

Mony on ischit out ;

Gibby on his gray meir,

And Fergy on his sow fair ;

Here

¹ Watson's *Collect. of Scottish Poems*, vol. i. p. 33.

² Walker's *Historical Memoirs of the Irish Bards*, p. 151.

Hoge Hygin byge-hand hint,
 And Symy yat was sone brint,
 With his lad Lowry,
 And his gossep Glowry.
 Fergy in frunt past,
 And Fynny followit him fast ;
 Thurlgill thrang till a club,
 So ferss he flaw in a dub,
 Quhil Downy him abak drewgh :
 Than Rawny of ye Reid-hewch,
 With Gregry the bowman,
 For lufe of his leman,
 Licht lap at a lyn,
 He felzeit, and he fell in ;
 And Hoge was sa haisty,
 That he sualterit him by ;
 Quhill Thoby tario^r him tuk
 To land with a scheip cruk ;
 Schiphirdis schowit to schore ;
 And Fergy Flitsy zeid befoir,
 Chiftane of that chef chak,
 A ter stowp on his bak ;
 With his lad luddroun,
 And his hound hund droun :
 Mony schiphird with him his,
 Ffro brokis, brois, and brymis,
 Off two ram crukit hornis,
 Thair baner on a birk born is ;
 With Barmyberd thair baner man,
 And his cousing Cachcran ;
 Thair menstrall Diky Doyt,
 Ffur befoir on a *floyt* ;

Than

Than dansit Doby Drymouth,
 “ *The sone scheine in the sowth ;* ”
 And as thay lukit on a lee,
 Thay saw an vyer menze ;
 Than all thay fled full afferd ;
 And the maister schipherd,
 Ffergy Flitsy, befoir,
 Tho’ wes lital on his store ;
 His feit maid sic dynnyng,
 He lackit breth for rynnyng.
 How ! quo Hobby, herk me,
 We neid no’ to fordir fle ;
 Zone folk our awin frendis ar,
 I know be thair banar :
 Thane wer thay nevir half so fane,
 And glaidly turnit all againe ;
 And knew be thair array,
 That all nolt hirdis wer thay,
 That ischit out to the cry,
 And thair baner borne by,
 Of crum horne the cowis taill,
 Festnit on a lang flail :
 Besyd, thair capitane I trow,
 Callit wes Colyne Cuckow ;
 And Davy Doyte of the dale,
 Was thair mad menstrale :
 He blew on a *pype* he
Maid of a borit bourtre.
 Waytstath him by
 Dansit, and Dandy,
 The thrid fallowschip he saw,
 That thay wunderweill knaw ;
 The swynehirdis in a rowt
 And Sucribum, with his snowt,

Wes captane of thame thair;
 And borne wes his banair
 Vpoun a schule for to schaw;
 A flekkit follis skyn faw,
 With terlether tyit hy,
 Quho bur it but Bolgy?
 And Clarus the lang clype,
 Playit on a *bag pype*.
 Haggysheid and Helly,
 Ballybras and Belly
 Dansit, and his sone Samyn,
 Than all assemblit w^t a gamyn,
 And all the menstralis attonis,
 Blew up and playit for the nonis,
 Schiphird, nolt hirdis,
 And swynhirdis outgirdis,
 Ffor to dance merily,
 A maister swynherd swanky."

*Cockelbie's Sow, ap. Bannatyne Ms.*¹

The figures of dances mentioned in the Complaynt, were equally popular in the Courts of England and Scotland.

¹ Cockelby's Sow is a satirical poem of considerable antiquity, though posterior to the days of Chaucer, whose Tale of the Nonnes Priest is quoted in the third canto:

"The first wes the samyn Chanticleer to luke,
 Of quhome Chaucer treitis into his buke."

Cowkellbis Sow is enumerated among the heroes of romance, represented in the Mirror of Venus, in G. Douglas' Palace of Honour, part III. st. 48.

"I saw Raf Coilzear with his thrawin brow,
 Crabbit Johne the Reif, and auld *Cowkellbis Sow*."

In Dunbar's General Satyre, it is alluded to in the following passage:

"Sic knavis and crakkaris to play at carts and dyce,
 Sic halland schackkaris quhilk at *Cowkellbis gryce*
 Are haldin of pryce when lymaris do convene."¹

It

¹ Hailes' Bannatyne Poems, p. 44.

Scotland. The Pavan, a solemn majestic dance, of Spanish origin, was originally performed by nobles dressed with a cap and sword, lawyers in their robes,
s ij and

It is likewise mentioned in an unedited poem in the Bannatyne ms., which will be afterwards quoted, in these terms :

“ To reid quha will this gentill geist,
Ze herd it no^t at Cokilby's feist. ”

The poem consists of three cantos, besides the “ Prohemium. ” The versification of the first canto, is different in its structure from that of the other two. The humour is coarse ; and the allusions, referring probably to local and temporary circumstances, are not obvious at this distance of time ; yet it displays many curious traits of the manners of the vulgar. The commencement of the “ Prohemium ” demonstrates it to have been written *during the era of Minstrelsy*.

“ Quhen riallest, most redowttit, and he,
Magnificent, crownit, kingis in maieste,
Princes, duces, and marquis curious,
Erlis, barrouns, and kny^tis chevelrous,
And gentillmen of he genolegye,
As scutiferais, and squieris full courtlye,
Ar assemblit and sett in a ryell se,
With namit folkis of he nobilite,
Thair talk that tyme in table honorable,
Befoir lordingis and ladeis amiable,
Is of singing and sawis of solace,
Quhair melody is ye mirthfull maistrace ;
Ermy deidis in auld dayis done afoir,
Croniculis, gestis, storcis, and mich moir,
Manestralis amang musicianis merely,
To haif hartis in heuinly harmony ;
So semis it weill yat suthly so war ay ;
Quhat is the world without plesance or play ? ”

After the “ Prohemium,” the first Canto of the poem begins—

“ Heir I gife zou cais,
Umquhile a merry man wais
Callit Cokkelbe ;
He had a simple blak sow,
And he sold hir---but how ?
For penncis thre, ” &c.

and ladies in gowns with long trains ; the motion of which, in the dance, was supposed to resemble the tail of a peacock, the bird from which the dance is supposed to have derived its name. From the Pavan, a lighter air, denominated the Galliard, was formed ; so that every Pavan had its corresponding Galliard. Pavans and Galliards frequently occur in the musical compositions even of the seventeenth century ; and, among some verses annexed to Hume of Logie's *MS. Poems*, I find " Certaine wise sentences of Salomon, to the tune of Wigmore's Galliard. "—The " Brauls and Branglis " were dances, in which the motions and gesticulations were rapid ; and similar to these was the Coranto, a kind of running dance. Philips says, the Braule was a kind of dance in which several persons danced together in a ring, holding one another by the hand. The Bransle of Poitiers, is mentioned by Morley. Sir Thomas Elyot seems inclined, from his propensity to allegory, to derive the term from the English verb *to brawl* ; " they may be well resembled to the *Braule* in daunsyng ; for in our Englyshe tong we saie, men do *braule*, when between them is an altercation in wordes. " ¹ This author's observations on the origin of dancing, are curious. " It is to be consydered that in the said ancient time, there were diuers maners of daunsyng, whiche varied in the names, likewyse as they did in tunes of the instrument, as semblablye we haue at this daye. But those names, some were generall, some were speciall ; the generall names were gyuen of the uniuersal fourme of daunsing, wherby was represented the qualities or conditions of sundry astates ; as the maiestie of princis was shewed in

¹ The Boke named the *Gouernour*, deuised by Sir Thomas Elyot, knyght, London, 1546, f. 71.

in that daunce whyche was named *Eumelia*, and belonged to tragedies; dissolute motions and wanton countenances, in that which was called *Cordax*, and pertained to comedies, wherin men of base hauiour only daunced. Alsoo the forme of battayle and fyghtyng in armure, was expressed in those daunces, whiche were called *Enoplie*. Also there was a kynde of daunsyng called *Hormus*, of all the other most lyke to that whiche is at this time used, wherin daunced yong menne and maydens; the manne expressyng in his motion and countenance, strength and courage, apt for the warres; the mayden, moderation and shamefastnesse, whiche represented a plesaunte coniunction of fortitude and temperaunce. In stede of these, we haue now *Base daunces*, *bargenettes*, *pauyons*, *turgions* and *roundes*. And as for the speciall names, thei were taken as they be now, either of the names of the first inuentours, or of the measure and noumbre that they do conteine, or of the fyrste wordes of the dittie, whiche the songe comprehendeth wherof the daunce was made. In euerye of the sayde daunces, there was a concinnitie of meuyng the foote and body, expressyng some pleasant or profitable affectes or motions of the mynde."¹ The *Bargenett* mentioned in this passage is supposed by Hawkins to signify a shepherd dance.² The *Roundel*, *Rounde*, or *Roundelay*, seems to have been a species of the Ring or circular dance, which had a striking similarity to the ancient *Palilia*. This dance, about the period in which the *Complaynt* was composed, was gradually supplanted in England by the *Merisec* dance, which, in early writers, is termed the *Merisec*.

¹ Elyot's *Gouernour*, f. 68.

² Hawkins' *History of Music*, vol. ii. p. 134.

Morisco. This dance, though not mentioned in the Complaynt, seems to have been early known in Scotland ; for it is mentioned in the popular poem of Christ Kirk on the Green.

“ He vse him self as man discret,
And up tuk *Moreis* dans. ”

The following passage of Higden may illustrate some of the musical terms employed in the Complaynt.

“ (R) Here wyse men I tell, that Pictagoras passed som tyme by a smythes hous, and herde a swete sowne, and accordynge in the smytynge of foure hamers upon an anuelt, and therfore he lette weye the hamers, and found that one of the hamers weyed twyes so moche as another. Another weyed other halfe so moche as another ; and another weyed so moche as another, and the thyrde dele of another. As though the fyrste hamer were of syx pounde, the seconde of twelue, the thyrde of eyght, the fourth of IX.—When these accordes were founden, Pictagoras gaue them names, and so that he called in nombre, *double*, he called in sownes DYAPASON, and that he called in nombre *other halfe*, he called in sowne DYAFENTE, and that that in nombre is called *alle and the thyrde dele*, hete in sownes DYATESSERON, and that that in nombres is called *alle & the eyghteth dele*, hete in tewns DOUBLE DYAPASON. As in melodye of one stronge, yf the stryng be streyned enlonge upon the holownesse of a tree, and departe euen atwo by a brydge sette there under in eyther part of the stronge, the sowne shall be Dyapason, if the stronge be streyned and touched. And yf the stronge be departed euen in thre, and the brydge sette under, soo that it departe bytwene the twey deles and the thyrde, then the lenger dele

dele of the strenge, yf it be touched, shall gyue a sowne called Dyatesseron. And yf it be departed in nyne, and the boydye sette under bytwene the laste parte and the other dele, and the lenger dele of the strenge, yf it be touched, shall gyue a sowne that hete Tonus." ¹

The enumeration of musical instruments used by the shepherds in their concert, not only supplies an important chasm in the history of Scottish music, by informing us what instruments were popular at that period, but enables us, from the compass of these favourite instruments, to appreciate the comparative antiquity of our most popular airs. The musical instruments mentioned in the Complaynt, are eight in number; "*The drone bag pipe*;" the *pipe maid of ane bled-dir and of ane reid*; the *trump*; the *corne pipe*; the *pipe maid of ane gait horne*; the *recordar*; the *fiddil*, and the *quhissil*." The history of the Bagpipe has been ably elucidated by Mr Walker, in the historical memoir already quoted. As few instruments are more simple in their construction, or better adapted to the noisy riot of rustic merriment, the bagpipe, in some of its forms, has been the favourite of the populace in almost every country. Of this instrument, a late writer says, "It is the voice of uproar and misrule; and the music, calculated for it, seems to be that of real nature, and of rude passion." ² Many curious circumstances in the history of the bagpipe during the most ancient periods, have been pointed out in the curious Differtation on that subject by Signor Canonico Orazio Maccari of Cortona. Among the Ita-
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¹ Ranulf's Polychronicon, 1495, f. 101.

² Robertson's Inquiry into the Fine Arts, p. 407.

lian peasantry, especially the shepherds of Calabria, it seems to have been almost as great a favourite as among the peasants of Scotland. The learned Italian quotes, from an eclogue of Mantuano, the following lines, descriptive of a shepherd playing on the "cornamusa," which convey a faithful representation of a player on the Highland Bagpipe.

" Et cum multifori Tonius cui Tibia buxo
Tandem post epulas et pocula, multicolorem
Ventriculum sumpsit, buccasque inflare rubentes
Incipiens, oculos aperit, ciliisque levatis
Multotiesque alto flatum e pulmonibus haustum
Utrem implet, cubito vocem dat Tibia presso
Nunc huc, nunc illuc, digito saliente. "

About the same period, the bagpipe seems to have been the favourite instrument of the French peasantry. It is mentioned in a pastoral dirge on the death of Charles VII. of France, in which many traits of the shepherd life in that region are exhibited.

" A tout ma houlette,
Et cornemusette,
Sur la belle herbe,
Je me gogooye ;
Avec bergerette,
Plaisant joliette,
Besant la bouchette :
Si douce que soye,
Les tetins pinsoye,
Puis la renuersoye,
Dessoubz la saulsoye
Tastant la fossette ;
Las dieu scet quelle ioye,
En lair je saultoye,

Et

Et chansons chantoye,
Comme une alouette. " 1

From the earliest period, the bagpipe has been popular among the Scottish peasantry; and, both in the Highlands and Lowlands, seems gradually to have supplanted the harp. It is a curious circumstance, that Giraldus Cambrensis, about 1188, mentions the pipe as a Welch instrument, while he does not notice it in his enumeration of the musical instruments of Scotland and Ireland. "Ireland," says he, "makes use of only two, the harp and the drum. Scotland has three, the harp, the drum, and the chorus, (probably the *crwth*); and Wales has the harp, the *pipes*, and the chorus." 2 Anterior to this period, about 942, the same instruments are enumerated in one of the institutions of Howel Dha. "Every chief bard to whom the prince shall grant an office, the prince shall provide him an instrument; a harp to one, a *crwth* to another, and pipes to a third; and when they die, the instruments ought to revert to the prince." 3 A late writer, ascribing to the Scottish Gaël in particular, what Aristides Quintilianus had asserted of the ancient Celtic tribes in general, has introduced the opinion, that the bagpipe has prevailed, from the earliest ages, in the Highlands of Scotland. Of such an opinion, certainly there is no direct evidence: on the contrary, it seems more probable, from the Welch authorities already adduced, that this instrument passed from the Welch to the Scottish Highlanders, through the medium of the Lowlanders. Among the ornaments of Melrose Abbey,

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1 Les vigiles de la mort du Roi Charles Septiesme, par Marculf de Paris dit Dauvergne.

2 Girald. Cambr. Cambria Descript. chap. x.

3 Leges Walliæ, p. 69.

the figure of a bagpipe, inflated by the mouth, is represented ; and as these ornaments appear to be of equal antiquity with the structure, whatever be the period of its erection, this fact will demonstrate the Lowlanders to have been early acquainted with the Highland bagpipe. But the use of this instrument among the Lowlanders, is no evidence that the proper Lowland bagpipe was unknown to them. In *Peblis to the Play*, and *Cockilby's Sow*, the bagpipe is mentioned, but without any characteristic circumstance, except that, in the latter poem, it is appropriated to the swine-herds, a class of men numerous at one period on the English Border, but never known to have been common in Scotland. The instrument of Habbie Simson, the piper of Kilbarchan, celebrated by Hamilton in an elegy already quoted, was undoubtedly the Highland bagpipe. In the middle counties of Scotland, the Highland bagpipe has always been more popular than on the Border. But the instrument of John Hastie, town piper of Jedburgh, about the same period, was undeniably the Lowland bagpipe ; and, within these ten years, was seen by the editor, in the possession of his descendant, whose family had been the hereditary town-pipers of Jedburgh, at least for the space of three hundred years. On the traditions of a family, occupying this hereditary station, some confidence may certainly be reposed. Now, the tradition of the family, of the town of Jedburgh, and of the country in its vicinity, strongly avers this to have been the identical bagpipe which his ancestor bore to animate the Borderers at the battle of Flodden. The pipers of the Border, though not known to have been formed by any regular institution, rivalled the fame even of the Highlanders ; and, at least in the opinion of

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of their countrymen, were supposed to excel them in musical skill, as well as graceful execution. In the official capacity of town-piper, they commanded a much higher degree of respect from the peasantry, than wandering musicians; and, traversing the country at particular seasons, chiefly in Spring, for collecting seed oats from the farmers, and at Autumn, about Harvest-home, they exhibited the last remains of minstrelsy among the Borderers. This practice is alluded to in the Elegy on John Hastie,¹ and shows,

t ij that

¹ Poetical Museum, printed at Hawick 1784, p. 59. This excellent Dirge, which elucidates so much the manners of the Border Pipers, is subjoined.

“ ELEGY ON JOHN HASTIE, TOWN-PIPER OF JEDBURGH.

“ O death! thou wreck of young and auld,
 How slie, and O how dreadfu’ bald!
 Thou came unlook’d for, nor anes tald
What was the crime;
 But Hastie at the mouth turn’d cald
Just at his prime.

We mourn the loss o’ mensfu’ John;
 Yet greet in vain since he is gone:
 A blyther lad ne’er buir a drone,
Nor touch’d a lill;
 Nor pipe inspir’d wi’ sweeter tone,
Or better skill.

Not *Orpheus* auld, with lyric sound,
 Wha in a ring gaird stanes dance round,
 Was ever half so much renown’d
For jig and solo——
 Now he lies dum aneath the ground,
And we maun follow.

At brydels, whan his face we saw,
 Lads, lasses, bridegroom, bride and a’,

ending.

that the more respectable and affluent pipers disdained
to perambulate the country in a mendicant manner.

“ Not

Smiling, cry'd, Johnie come awa',
A welcome guest :
The enchanting chanter out he'd draw——
His pleas'd us best.

The spring that ilk ane lik'd he kend ;
Auld wives at sixty years wad stend ;
New pith his pipe their limbs did lend,
Bewitching reed !
'Las ! that his winsome sell sou'd bend
Sae soon his head.

Whan bagpipes newfangled lugs had tir'd,
They'd sneer ; then he, like ane inspir'd,
We's fiddle their faggin spirits fir'd,
Or e'er they wist ;
Gi' every taste what they desir'd,
He never mist.

Then with new keenness wad they caper,
He sliely smudg'd to see them vapour ;
And, if some glakit girl shou'd snapper,
He'd gi' a wink,
Fie lads, quoth he, had aff, ne'er stap her,
She wants a drink.

If a young swankie, wi' his joe,
In some dark nook play'd bogle-bo,
John shook his head, and said, why no ;
Can flesh and blood
Stand pipe and dance, and never show
Their metal good.

Not country squire, nor lord, nor laird,
But for John Hasty had regard :
With minstrels mean he ne'er wad herd,
Nor fash his head :

Now

“ Not country squire, nor lord, nor laird,
But for John Hasty had regard.

With

Now he's receiv'd his last reward—

Poor man he's dead.

He hated a' your sneaking gates,
To play for bear, for pease, or ates;
His saul aspir'd to higher fates,

O mensfu' John!

Our tears come rapping down in speats,
Since thou art gone.

Whan other pipers steal'd away,
He gently down his join wad lay;
Nor hardly wad tak hire for play,

Sic was his mense!

We rair aloud the ruefu' day
That took him hence

John, whan he play'd, ne'er threw his face,
Like a' the girning piper race;
But set it aff we sic a grace,

That pleas'd us a':

Now dull and dric is our case,
Since John's awa'.

Ilk tune, mair serious or mair gay,
To humour he had sic a way;
He'd look percise, and smile and play,

As suited best:

But Death has laid him in the clay—
Well may he rest.

A fiddle spring he'd let us hear,
I think they ca'd it “ *Nidge-nodge-near* ; ”
He'd gi' a punk, and look sac queer,

Without a joke,

You'd swore he spoke words plain and clear,
At ilka stroke.

With minstrels mean he ne'er wad herd—
 He hated a' your sneaking gates,
 To play for bear, for pease or ates ;
 His soul aspir'd to higher fates "—

Another characteristic circumstance in this poem, determines the common bagpipe employed at this period to be of the Lowland species.

" John, whan he played, ne'er threw his face,
 Like a' the *girling* piper race ; "

an expression of countenance which a Lowland piper might assume with facility, but which must have been
 utterly

It did ane good to hear his tale,
 O'er a punch bowl, or pint o' ale ;
 Nae company e'er green'd to skaill,
 If John was by :
 Alas! that sic a man was frail,
 And born to die.

But we his mem'ry dear shall mind,
 While billows rair, or blaws the wind ;
 To tak him hence Death was no kind—
 O dismal feed !
 We'll never sic anither find,
 Since Johnie's dead.

Minstrel's of merit, ilk ane come,
 Sough mournfu' notes o'er Johnie's tomb ;
 Through fields of air applaud him home—
 I hope he's weel :
 His worth, nae doubt, has sav'd him from
 The meikle de'il.

E P I T A P H.

Here lies dear John, whase pipe and drone,
 And fiddle aft has made us glad ;
 Whase cheerfu' face our feasts did grace,—
 A sweet and merry lad. "

utterly impracticable for a Highland piper, who inflated his instrument with his mouth.

Hamilton of Bangour, in an unedited poem, entitled "The Maid of Gallowshiels," has celebrated the Piper of that village. The poem is of the Heroi-comic kind, and celebrates the contest between the Piper and Fiddler concerning the love of the Maid of Gallowshiels. The author proposed to extend it to twelve books; but has completed only the first, and a fragment of the second. In the first, the Fiddler challenges the Piper to a trial of musical skill, and proposes that the maid herself should be the umpire of the contest.

"Sole in her breast, the favourite youth shall reign,
Whose hand shall sweetest wake the warbled strain:
And if to me the ill-fated piper yield,
As sure I trust this well contested field,
High in the sacred dome his pipes I raise,
The trophy of my fame to after days,
That all may know, as they the pipes survey,
The Fiddler's deed, and this the signal day.—

All Gallowshiels the daring challenge heard,
Full blank they stood, and for their piper fear'd.
Fearless alone, he rose in open view,
And in the midst his sounding bagpipe threw."

The history of the two heroes is related, with various episodes; and the piper deduces his origin from Colin of Gallowshiels, who bore the identical bagpipe at the battle of Harlaw, with which his descendant resolves to maintain the glory of the piper race. The second book, the subject of which is the trial of skill, commences with the following exquisite description of the bagpipe:

"Now in his artful hand the Bagpipe held,
Elate, the Piper wide surveys the field.

O'er all, he throws his quick discerning eyes,
 And views their hopes and fears alternate rise.
 Old Glenderule, in Gallowshiels long fam'd,
 For works of skill the perfect wonder fram'd,
 His shining steel first lop'd, with dext'rous toil,
 From a tall spreading Elm the branchy spoil.
 The clouded wood he next divides in twain,
 And smoothes them equal to an oval plane.
 Six leather folds in still connected rows,
 To either plank conformed, the sides compose ;
 The wimble perforates the base with care,
 A destin'd passage op'ning to the air ;
 But once inclos'd within the narrow space,
 The opposing valve forbids the backward race.
 Fast to the swelling bag, two reeds combin'd
 Receive the blasts of the melodious wind.
 Round from the turning loom, with skill divine
 Embost, the joints in silver circles shine :
 In secret prison pent, the accents lye,
 Until his arm the lab'ring artist ply :
 Then, duteous, they forsake their dark abode,
 Fellows no more, and wing a sep'rate road.
 These upward, through the narrow channel glide,
 In ways unseen, a solemn murmuring tide :
 Those, thro' the narrow path, their journey bend
 Of sweeter sort, and to the earth descend.
 O'er the small pipe, at equal distance, lye
 Eight shining holes, o'er which his fingers fly.
 From side to side the aerial spirit bounds ;
 The flying fingers form the passing sounds,
 That, issuing gently through the polished door,
 Mix with the common air, and charm no more.

This

This gift, long since, old Glenderule consigned,
 The lasting witness of his friendly mind,
 To the fam'd author of the pipers line.
 Each empty space shone rich in fair design :
 Himself appears high in the sculptur'd wood,
 As bold in the Harlĕan field he stood.
 Serene, amidst the dangers of the day,
 Full in the van you might behold him play.
 There, in the humbler mood of peace, he stands ;
 Before him, pleas'd, are seen the dancing bands.
 In mazy roads the flying ring they blend,
 So lively fram'd, they seem from earth t' ascend.
 Four gilded straps the artist's arm surround ;
 Two knit by clasps, and two by buckles bound.
 His artful elbow now the youth essays,
 A tuneful squeeze to wake the sleeping lays.
 With labouring bellows thus the smith inspires,
 To frame the polish'd lock, the forge's fires.
 Concealed in ashes lie the flames below,
 Till the resounding lungs of bellows blow ;
 Then mounting high, o'er the illumin'd room,
 Spreads the brown light, and gilds the dusky gloom ;
 The bursting sounds, in narrow prisons pent,
 Rouze, in their cells loud rumbling for a vent.
 Loud tempests now the deafened ear assail ;
 Now, gently sweet, is breathed a sober gale :
 As when the hawk his mountain nest forsakes,
 Fierce for his prey his rustling wings he shakes ;
 The air, impelled by th' unharmonious shock,
 Sounds clattering and abrupt through all the rock ;
 But, as she flies, she shapes to smother pace
 Her winnowing vans, and swims the aerial space." *

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* Hamilton of Bangour's MS. Poems. I owe this communication to the valuable friendship of Dr Robert Anderson.

Besides the characteristic melodies of the Lowlands of Scotland, the Borders, particularly the middle and west Marches, possessed a peculiar style of music, well adapted to the bagpipe, the wild and ferocious expression of which, corresponded to the fierce and energetic character of the Border clans. The original airs of the *Gathering songs* and Historical ballads, have no inconsiderable resemblance to the martial tunes of the Welch, Irish, and the Scottish Highlanders, and formed the favourite music of the Border pipers; among whom, the perfection of the art was supposed to consist in being able to sing, dance, and play on the bagpipe, at the same time. I recollect to have heard different pipers applauded for this excellence. With the town pipers, there is the utmost reason to believe, that many ancient airs have perished. The last piper of Jedburgh, whom I have often heard play on the bagpipe in infancy, always affirmed, that he was acquainted with some ancient airs unknown to every other person. I only recollect *the Hunting of the Fox*, which, from its uncommon expression, and the irregularity of its modulation, seemed to have a strong resemblance to a Highland pibroch.

The Lowland bagpipe commonly had the bag or sack covered with woollen cloth of a green colour; a practice which likewise prevailed in the northern counties of England. Hence, probably, the term "woollen bagpipe." In a ms. Cantus of the middle of the seventeenth century, which contains a great number of the songs in Forbes' Aberdeen Cantus, with a variety of others, likewise set to the fashionable music of that period, the quaint artificial harmony of counterpoint; a song, descriptive of the shepherd life, occurs, in which
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the bagpipe is mentioned as the favourite instrument of the shepherds.

“ The life of a shepherd is void of all care,
With his bag and his bottle he maketh good fare ;
He hath yon green meadow to walk in at will-a,
With a pair of fine bagpipes upon a green hill-a.
Tringdilla, tringdilla, tringdown-adown-dilla,
With a pair of fine bagpipes upon a green hill-a.”

MS. Cantus, penes Mr Russell.

Though the bagpipe seems, at an early period, to have supplanted the harp, especially in the Lowlands of Scotland, yet, even in these districts, the latter instrument appears not to have been wholly unknown. In the popular songs of the Border, this instrument is frequently mentioned ; as in *Thomas the Rhymer and the Queen of Elfland*, *Binnorie* or the *Cruel Sister* ; and particularly the *Harper of Lochmaben*, in SCOTT'S MINSTRELSY OF THE BORDER. The country was frequently traversed by Irish harpers, the name of one of whom is mentioned by Pennycuik ;^{*} but the song of the harper of Lochmaben is sufficient to demonstrate, that the harper was sometimes stationary in the Marches. In a whimsical poem in the Bannatyne ms., which thus commences—

“ Listis, lordis, I sall zou tell
Off ane verry grit marvell ”—

among other articles of enchantment for conjuring a spirit, we find the following :

“ —of ane zallow wob the warp ;
The boddome of ane auld herp.”

It is probable that the Irish harp, or *Clarsach*, strung with wire, rather than the Welch harp strung with
u ij hair,

^{*} Pennycuik's Description of Tweeddale. Edin. 1715.

hair, was that with which the Scottish Lowlanders were acquainted. In a ludicrous poem in the Bannatyne ms., on king Berdok of Babylon, who wooed the golk, "sevin zeir," of Maryland, and was pursued and besieged by the king of Fary, assisted by "the kingis of Pechtis and Portingaill, the king of Naipillis, and Navern alhail," it is said—

"Weill coud he play on the clarscho' & lute."

This was the harp known in the Highlands of Scotland. It is enumerated as one of the instruments with which the Irish, or rather Erse Bard, in Holland's Houlate, was acquainted.

"The Chenachy, the *Clarshach*,
The Beneschene, the Ballach,
The Crekrye, the Corach,
Scho kens yame ilk ane."

To the Irish harp, the Welch bards, the rivals of the Irish both in poetry and music, appear not to have been partial. By Davydd ap Gwilym, who flourished about the end of the fourteenth century, its sound is compared to the screaming of young sprawling crows in the rain, to the gabbling of a lame goose among corn, and to the rumbling of a rough mill-stream.

The *pipe maid of ane bledidir and of ane reid*, the second pastoral instrument of music, in the Complaynt, is the original and simple form of the bagpipe, or *cornemuse*. The simplicity of its structure renders it the favourite of shepherd boys, as its formation is scarcely more difficult than the whistle. The trump, or Jew's harp, is chiefly confined to boys; yet I have heard a peasant occasionally play on it with no displeasing effect, while others danced to its sounds, in the absence of more perfect instruments. Martin, who describes
with

with considerable *naïveté* the manners of the inhabitants of St Kilda, says, " the trump, or Jew's harp, is the only musical instrument they have, which disposes them to dance mightily " ¹. This was the favourite musical instrument of the Scottish witches about the close of the sixteenth century; and as it must have formed a delectable accompaniment to the purring of their grimalkins, it must be owned, that considerable taste was displayed in its selection.

The *corne pipe* is probably Chaucer's " pipe maid of grene corne. " ² It is still formed by shepherd boys, and its compass varies with the ingenuity displayed in its formation. I have heard tones produced from it in the Highlands of Scotland, which I have more than once mistaken for those of the bagpipe.

The *pipe maid of ane gait horne*, is the stock and horn, or " buck horne " of the Scottish peasantry, formed by inserting a reed or pipe into a horn, which gives a full and mellow expression to the sound. The reed or whistle was often formed of the excavated elder branch, to which practice there is an allusion in COCKELBY'S Sow, where " the pype maid of a borit bourne, " is mentioned as the appropriate musical instrument of the " nolt hirdis. " The *stoc horn* mentioned in the same poem, is merely a species of bugle, or open cow's horn, used for giving an alarm, like the Irish *stuic* or *stoc*, a brazen tube formed like the horn of a cow, and employed as a speaking trumpet. The *pit-corn*, used in some districts of Wales, seems to be only an improved species of the *stock and horn*, from which it differs, in having both extremities of the pipe or whistle inserted in

¹ Martin's Voyage to St Kilda, p. 38.

² Chaucer's House of Fame, III. 133.

in a horn. The Welch, according to Higden, employed these "hornes of gheet," as he terms them, at their funerals. The *stock and horn*—may likewise be considered as synonymous with the "chalemaulx de Cornouaille" in the Romaunt of the Rose, rendered by Chaucer, "hornpipes of Cornewaile." In Merciai's *Les Vigiles de la mort du Roi Charles Septiesme*, the Horn pipe is likewise mentioned as a favourite pastoral instrument.

" Viuent pastoureaux,
 Brebiz & aigneaulx,
 Moutons a troppeaux,
 Bergiers pastourelles,
 A tout leurs gasteaulx,
 Farciz de beaulx aulx,
 Pastez de naueaulx
 Au lart et groiselles,
 Cornes challuimelles,
 Danssez sauterelles,
 Filles et pucelles,
 Prenez voz chappeaulx,
 De roses vermeilles,
 Et ses beaulx rainceaulx.
 Tous plains de prunelles,
 Faictes tournebouelles,
 Sur prez & sur treilles,
 Au chant des oyseaulx. "

From the following passage of the Roman de la Rose, the chalemaulx and chalemelle appear not to have been exactly the same instruments.

" Puis met in *cymbales* sa cure,
 Puis prent *freteaulx*, et si fretele,
 Et *chalemaulx*, et *chalemelle*,

Et

Et puis *taboure*, et *flute*, et *tymbré*,
 Et *citole*, et *trompe*, et *cheurie*,
 Et si *psalterionne* et *viele*,
 D'une *joliete viele* ;
 Puis prent sa *muse* et se travaille
 Aux instrumens de Cornouaille,
 Et *espringue* et *sautele* et *bale*. ”

There can be no doubt but this instrument is the
 “ liltyng horn ” of Chaucer, such

“ As haue these little heerde gromes,
 That kepen beastes in the bromes. ” ¹

The stock and horn was so formed, that the parts
 could be easily separated, while the horn might be em-
 ployed as a bugle, and the pipe, as a simple pipe or whis-
 tle. The stock horn, in the strict sense, is the cornet, or
crumhorn of the Germans, the *shalmey*, or *chalumeau*,
 used with the trumpet at tilts and tournaments. Thus,

“ Trumpettis and *schalmis* with a schout
 Played or the rink began. ” ²

The *shalmelc* is enumerated by Gower among the
 instruments of music in the court of Venus.

“ In suche accorde and such a sowne
 Of *bumbarde* and of *clariowne*,
 With *cornemuse* and *shalmelc*,
 That it was halfe a mannes hele
 So glad a noyse for to here. ” —

It is curious that the pipe is excluded from “ the com-
 panie of Elde, ” in the Court of Venus.

“ But yet I herde no *pipes* there
 To make mirth in mannes ere ;

But

¹ Chaucer's House of Fame, f. 280. 1561.

² Evergreen, vol. ii. p. 177.

But the musike I might knowe
 For olde men which sowned lowe,
 With *harpe* and *lute* and the *citole* :
 The *houe dance* and the *carole*,
 In such a wise as loue hath bede,
 A softe paas thei daunce and trede. " 1

The Caroll dance is mentioned in Clariodus and Meliades, Ms.

" Thay fand the king with joy and grete plesance;
 With ladies enterit in ane *caroll* dance. "

The Recordar was a small species of flute, or rather flageolet, and has always been a favourite instrument of the Scottish shepherds. In *Cockelbys Sow*, the "floyt" is the appropriate instrument of the shepherds, as the pipe of "borit bourtre" is that of the "nolt hirdis." The Recordar was sometimes made of the elder bough, and denominated Sambuca. "Sambuca," says Trevisa in his translation of Bartholomæus de Proprietat. Rerum, "is the ellerne tree brotyll, and the bowes therof ben holowe and voyde and smothe, and of those same bowes ben pipes made and also some maner *symphony*." The Recordar is mentioned in the description of a concert in an ancient metrical romance.

" When silence beine of wind and minstrellie,
 And burd beine servit by and by,
 The *luitis* beine sayit and the stringis,
 The squyeris dansing alway in the springis;
 The *harpis* beine sayit at the full,
 To make hartis mirrie that war dull;
 The *Guthkrone* with triumph did record;
 The cleare *symbol*l with the *mirrie cord*;

The

1 Gower's Confessio Amantis, f. 19c-1.

The *Dulcat* playit also with *portatiue*,
 Sad hevie myndis to make exultatiue.
 The dulse *base fiddell* with the *recordour*,
 Assayit war, and set at ane missoure;
 Out of Irland ther was ane *clersche*. "—— 1

The *clersche* is probably the Irish *clarseach*, or harp; but it may be observed, that Burel, describing the pomp and pageantry with which Queen Anne was received at her public entry into Edinburgh, May 19. 1590, mentions a musical instrument, which he denominates the *clarche pipe*.

" *Organs* and *Regals* thair did carpe,
 With thair gay goldin glittering strings;
 Thair wes the *Hautbois* and the *Harpe*,
 Playing most sweit and pleasant springs;
 And sum on *Lutis* did play and sing,
 Of instruments the onely king.

Viols and *Virginals* were heir,
 With *Girthorns* maist iucundious;
Trumpets and *Timbrels* maid gret beir,
 With instruments melodious.
 The *Seistar* and the *Sumphion*,
 With *Clarche Pipe* and *Clarion*. 2

The *Seistar*, is a species of sistrum, or timbrel. The *Sumphion*, is the symphony thus described by Trevin, from Bartholomæus: "The symphonye is an instrument of musyke, and is made of ane holowe tree closyd in kether in eyther syde, and menstralles betyth it wyth styckes, and by accord of hyghe and lowe, therof comyth full swete notes." According to Hall,

x the

1 Clariolus and Meliades. 115.

2 Watson's Collection of Scottish Poems. vol. ii. p. 6.

the Recorder was one of the favourite instruments of Henry VIII. The *fiddill*, a musical instrument of great antiquity, has, in the Scottish Lowlands, nearly supplanted the Bagpipe. From the number of *ms. cantus* of the two last centuries, dispersed through the Lowlands, it seems to have been long a very favourite instrument. But the origin of the Fiddle ascends to a very high antiquity. It is frequently mentioned in the ancient Metrical Romances and Legends; and, in some of these, the highest degree of female beauty is expressed by the simile, sweet as the cream of milk, or the music of a fiddle. The two following poetical fragments, in praise of women, at the same time that they exemplify this position, present a curious picture of the peculiar style of gallantry to the fair sex, adapted to the age of Chivalry. The intermixture of religion, which blended itself with their most criminal actions; the subjects from which their poetical figures were derived; the similarity of the composition to the amorous verses of the Troubadours, render them worthy of preservation, independent of the light they reflect on the history of our language. The first Fragment appears from Warton's Additions to vol. ii. p. 103, of his History of Poetry, to be preserved in the Digby *ms.*, where it is thus announced: "Ci comence le cuntent par entre le Mavis et Rossignole." "Somer is cumen with loue to tonne." Perhaps the second may be that entitled, "Ci comence la manere que le amour est pur assaier." "Loue is soft, loue is swete, loue is good sware."

FRAGMENT I.

THE THROSTEL COK AND NIGHTINGALE.

* * * *

“ With blosme and with briddes roun;
 The notes of the hasel springeth;
 The dewes derken in the dale,
 The notes of the niztingale;
 This foules miri singeth.

Ich herd a striif bitvithen to,
 That on of wele, that other of wo,
 Bitven, hem to yfere;
 That on herieth wimen y^e ben hende,
 That other he wald fawe schende;
 This striif ze mow yhere.

The niztingale hath ynome,
 To speke for wimen atte frome,
 Of schame he wald hem were;
 The thurstel Cok he speketh ay,
 He seyt bi niztes, and bi day,
 That thai ben fendes fere.

For thai bi traien eni man,
 That mest bileueth hem on,
 Thei thai be milde of chere;
 Thei ben fals, and fikel to fond,
 And wercheth wo in euensond,
 It were better yat hye nere.

The Niat. Schame it is to blame leuedi,
 For thai ben hende of curtaisii,
 Y rede that thou lete:
 Was neuer breche non so strong,
 No with rixt no with wrong,
 That wimen no mist bete.

Y sawten hem that ben wrothe,
 It maketh leue that is lothe,
 With game men schuld hem grete;
 This world wer nouzt zif wimē nere,
 Y maked thai ben to mannes fere,
 Nis nothing half so swete.

The Tbroz. I may wimen heri nouzt,
 For thai ben fuls, and sikel of thouzt,
 So me is don to understand;
 Y take witnes of mani and sole,
 That riche were of worldes wele,
 And fre to senden hem sond.

Thai thai ben fair and brizt in hewe,
 Thai ben fals, sikel, untrawe,
 & worcheth wo in ich lond;
 King Alisaunder meneth hi of hem,
 In the world nis non so crafti men,
 No non so riche of lond.

The Nizt. Thristel Cok, thou art wode,
 Or thou canst to litel gode,
 Wimen for to schende;
 It is the best drurie,
 And mest thai cun of curteisie,
 Nis nothing al so hende.

Her loue is swetter y wis,
 Than the braunche of licoris,
 Lofsum thai ben and hende;
 Wele swetter is her breth,
 Than ani milke other meth,
 And louelich in armes to wende

The Tlres. Niztingale, thou hast wrong,
 As ich finde in mi song,
 For ich hold with the ritz;
 Y take witnesse of Wawain,
 That crist zaf mizt & main,
 And trewest was of kniit.

So wide so he hadde riden and gon,
 Fals fond he neuer non
 Bi day no bi nize :
 Foule for thi fals mouthe,
 Thine sawes schal be wide couthe,
 Alize where thou lize.

The Nize. Ic haue leue to alize here
 In orchard & in erbere

* * * *

FRAGMENT II.

LAI IN PRAISE OF WOMEN.

* * * *

“ Bot fals men make her fingres feld,
 And doth hem wepe wel sore to rewe,
 Her res ;
 Thurch wroches that er untrewē,
 Wimen bene holden les.

Chosen thai be to manes fere,
 Onize in armes for to wende ;
 Zif ani man may it here,
 Of a schrewe y^e wil wimen schende,
 I spake for hem and make hem skere,
 And say that thai er gode and hende ;
 When thou art ded and leid on bere,
 Into blis thi soule schal wende,
 And bide ;
 He was born of wimen kinde,
 For ous bare bloody side.

Der worther drouri wot y non,
 Than woman is and wise of rede ;
 Gold no siluer no riche ston,
 Is non so douhti in dede ;
 Thai make Willam, Roberd, and Jon,
 In ioie & blis he luf to lede ;

That

That elles schuld spille flesche and bon,
And ly and dwine hem selue to dede,

Thurch pine :

Birdes blisted mot ze be,
For loue of virgine.

Eizen gray, and browes brent,
That bere this birdes brizt on ble;
In eueri lond ther thai be ient,
Is ful of mirthe and iolifte;
It is a sond that god hath sent,
In erthe to gladi man with gle;
Were wimen out of lond ywent,
Al our bliss were brouzt on kne,

Wel lawe :

Hou schuld men ani corn repe,
Ther'no sede is souwe.

Feir and swete is wimānes viis,
The man that wil hem wele behold;
White and rede so rose on riis,
Louely lithe her here yfold;
With eize for heued and nose tretus,
Al bemes thai han in wold;
For loue of on that berth the priis,
Y prais hem bothe zong and old,

Bidene ;

Whoso locketh hem in lore,
He wretthes heuen quene.

Gentelri is plaine as y zou telle,
In wiman it springeth in ich a lizth;
Thai er meke, and nothing felle,
Hende in halle, as hauke ī frizth;
He shall be cursed with boke and belle,
That ani vilaine mengeth hē with,
To rest hem in the pine of helle,
Ther neuer more schal be no grith,

No bote ;

Y wold rede no cursed wroche,
Ozain our leuedi to mote.

Harpe,

Harpe, no fibel, no sautri,

Noither with eld, no with zong,

Is non so swete to sitten by,

As wiman ther thai speke with tong,

Her speche resteth a man wel ney,

Bitvene his liuer and his long;

That doth his hert rise on "hie,"

So clot that lith in clay y clong,

So sore,

Who that lucketh wiman in lore,

Y rede he do no more.

In al this world was neu^r no clerk

Seththen Adam was formed and Eue;

No man that wered breches no serk,

That wimanes vertu couthe screue.

Than were it to me ful derk,

A thing that schuldest min hert greue,

For to ginne swiche a werk,

That neuer man no mizt in cheue

To thende.

Y take wittnes at our leuedi,

That wimen er gode & hende.

King and emperour and knizt,

Alle thai were of wiman bore;

And God was in a woman lizt,

And elles were alle this world forlore;

For it is a thing that bereth rizt,

Atuix the crop and the more;

Amid the tre the front was pizt,

That Ihu was done on rode fore,

To winne

Our soules out of helle,

That were bounden in sinne.

Luf is alle in woman laft,

And chosen thai be for triffer in tour;

Thennes tharf hem neuer be raft;

Thai may ther live with gret honour;

In a chamber of leucly craft ;
 No tharf hem dout of no schour ;
 Ozain al thing wiman schaft,
 Of alle londes thai bere the flour,
 & priis ;

As oucr alle other floures,
 Rose yrailed on riis.

Mari that bar god al mizt,
 Help nou, Ich haue nede
 For wimanes honour to fize,
 Hou thai er hende in ich a dede ;
 Of hem it springeth day and nize,
 Swete morseles this lord to fede ;
 Front that is so michel omizt,
 Men yarmed stef on stede,
 And strong :

God ziue hem ioie and blis,
 And liif to last long.

Note of the niztingale,
 Y sett at nouzt in time of may ;
 No other foules gret & smale,
 That sit and singen her lay ;
 Ozaines a foule that sit in sale,
 With outen cage cū clad in say ;
 Hir note abateth mannes bale,
 Ther nis no wizt that can say nay

With mouthe ;

We auzt for our leuedi loue,
 Honour wiman zif we couthe.

Of al vertus wiman is rote,
 Say no man nay for it is so ;
 Of al bale thai be bote,
 To help a man of vncouthe wo,
 Thai beren salues that ben swote,
 To hele me and other mo ;
 To make a man to lepe with fot,
 That ere was sike and mizt nouzt go,
 No stonde ;

Wiman is comfort to man,
To bring him out of bond.

Perlis priis and paruink,
Is woman viis in eni plas;
No may ne clerk write with ink,
The swetnesse that thai han in face.
No in his hert him bi think,
Alle his wittes thei he chace;
Wimen ther thai sit on benk,
Hou mizti thai ere & ful of grace,

Fulfil; ;

For god for ous in a wiman,
His bigging hath y bilt.

Quen of heuen ich am thi man,
In erthe to speke for thine ost;
Helpe me leuedi for y no can,
For to abate the wreche bost;
Hem that schende gode wiman,
That isle of hem in erthe is most;
Al our blis of wimen gan,
Swete leuedy thou it wost,

Y wis,

For thou bar that ich berm,
That brouzt ous alle to blis.

Rose no no lili flour,
No woderof that springeth on heth,
Is non so swete in his odour,
Forsothe so is wimannes breth;
Piment, clare, no no licour,
Milke, perre, no no meth;
And who so loueth hem with honour,
No dye he neuer schamely deth,

Thurch gilt :

God lat neuer her soules,
For non sinnes be spilt.

Spice with schip in time of pes,
 That com sailand out of the southe;
 Rapeli raikand on ares,
 Ouer the se that ebbeth and flouth;
 Is non so swete in his reles,
 So is a cosse of wommanes mouthe,
 For priis of spices ichir ches,
 Most of vertu and nam couthe;

For why,

It is euerliche newe,
 Both lat and early.

Trewe as treacle er thai to fond,
 Clere of colour so is the winne;
 Thai ben birddes of godes sond,
 Loueliche to leggen under line;
 Mani and fele ther ben in lond,
 For sothe y say that on is min,
 Where so that y wake or stonde,
 Y wis ichaue a mele fin,

In hord,

Lufsum fair and hende,
 Trewe and trusti in word.

Bontable is womannes thouzt,
 It stiketh ther thai han it sett;
 Thei another hir hath bi souzt,
 Sche wil held that sche hath hett;
 I say forsothe hem helpeth nouzt,
 No schal hem neuer be the bett;
 Bot fals werkes that men han wrouzt,
 Maken oft her leres wet;

Wel wete,

Ther a woman loue is sett
 Loth hir is to lete.

Thei a schrewe on woman lyze,
 Hir godenis is neuer the las;
 Zete he may happen ar he dye,
 Thurch tuelue monthes for to pas;

He

Heize on galwes his mete to fi,
 And under him grese bothe ox and asse;
 And as a dogge in feld to ly,
 Wolues and houndes to don his masse,
Bi niat;
 For we autz for our leuedi loue,
 Hold wiman to rizt.

Babulon is a lond of lede,
 That mani man hath ben inne;
 Nouzt al the minstrels that ben kidde,
 Out of that lond into linne;
 With harpe, no fithel, sautri, ther midde,
 Orgens that er ioued with ginne,
 No mizt nouzt telle half the gode hede,
 That a gode woman is with inne,
To thende;
 Who that seit wiman schame,
 Y wis he is vnkende.

* * * *

These verses are transcribed from the Auchinleck ms., a collection of metrical legends and romances, in the Library of the Faculty of Advocates, where it is catalogued W. 4. 1. The beginning of the first Fragment is very similar to that of the Seng on Spring, Ritson's Ancient Songs, p. 31.; but the resemblance soon ceases. In the eighth verse, there seems to be an allusion to the Romance of Alexander, as his opinion of women is cited. The same sentiment is expressed in the old French version of *SECRETA SECRETORUM ARISTOTELIS*. "Alexandre n'ayes la fiance en oeuvres ne en faiz de femmes, & ne croy une en elles. Mais se nece-site est que faise le te conuiene a la foiz, si croy en celle que tu auras esprouee amie loyalle. Car quant femme te traille & maintient, soiez certain que tu es aussi comme vng veau mis en sa garde. Car ta vie est en sa main, et fuy leurs vennins mortelz.—Car moult grant foison de princes, de rois, de patriarches en ont este honiz; et ont auanchie leurs jours et leurs morts par leurs malices et enuemiueux beurages."

Secr. Secretor. Aristot. ms.

y ij The

The fiddle is one of the musical instruments employed at the celebration of Sir Guy of Warwick's marriage, in the metrical Romance of that title.

“ Ther was *trumpes* and *tabour*,
Fithel, *crowde*, & *harpour*,
 Her craftes for to kithe;
Organisters and gode stinours,
 Minstrels of mouthe, and mani dysours
 To glade the bernies blithe.
 Ther nis no tong may telle in tale,
 The ioie that was at that bridale,
 With menske and mirthe;
 For ther was al maner of gle
 That hert mizt think other eyze se,
 As ze may list and lithe. ”¹

This instrument is likewise mentioned in the ancient metrical romance, denominated *The King of Tars*.

“ Atte his bridale was noble fest,
 Riche real and onest,
 Doukes, kinges with croun;
 For ther was melodi with the mest,
 Of *harp*, of *fithel*, and of *grest*,
 To lordinges of renoun.
 Ther was zeuen to the menstrels,
 Robes riche and mani iuwels,
 Of erl and of baroun.
 The fest lasted fourtenizt,
 With mete and drinke anouz aplizt,
 Plente and grete fousoun. ”²

This instrument seems to have been extremely popular among the citizens of Edinburgh, at the period in which the Complaynt was written; for, a few years afterwards,

¹ Romance of Sir Guy of Warwick. MS.

² King of Tars, MS.

afterwards, when Mary returned from France, according to Brantome, they serenaded her with a concert “ de meschants *violons*, et petits *rebecs*. ”

The *Qubissil*, or whistle, is the popular appellation of every species of flute, fife, or flageolet; and shepherd boys display their dexterity in forming them of very different substances, from the perforated elder, to the green willow bough, part of the bark of which is skilfully taken off, and afterwards superinduced, when the ligneous part of the instrument is prepared.

The lute is likewise mentioned in the Complaynt, p. 100.; and seems to have been an instrument well known in Scotland at this period, though it is not assigned to the shepherds. At the marriage of James IV, that Prince is recorded to have played before his bride on the *Clarychordes* and *Luet*.¹ It is mentioned in Holland's Houlate, who, about 1450, enumerates a great variety of musical instruments, many of which are now unknown.

“ All thus our lady yai lofe with lyking and lift,
Menstralis and musicianis mo than I mene may,
The *psaltery*, the *citholis*, the soft *atharift*,
The *crowde*, and ye *monycordis*, ye *gythornis* gay,
The *rote* and ye recordour, ye *ribus*, the *rist*,
The *trump* and ye *taburn*, ye *tympane* but tray,
The *lilt pype* and ye *lute*, the *cithill* and *fift*,
The *Dulsate* and ye *Dulsacordis*, ye *schalm* of assay,
The amyable *organis* usit full oft,
Clarions loud knellis,
Portatibis and bellis,
Symbacelanis in ye cellis
Yat soundis so “ soft. ”²

The

¹ Leland's Collect. App. III. p. 284. 1770.

² Holland's Houlate, ap. Bannatyne MS. f. 302.

The Lute is likewise mentioned by Douglas in the Palace of Honour.

“ In modulation hard I play and sing,
 Taburdoun, pricksang, discant, countering,
 Cant organe, figuratioun, and gemmell;
 On croud, lute, harpe, with monie gudlie spring;
 Schalmes, clariounis, portativis, hard I ring,
 Monycord, organe, tympane and cymbell;
 Sytholl, psalterie, and voices sweet as bell,
 Soft releschingis in dulce deliuering,
 Fractionis diuide, at rest, or clois, compell.”

Many of the instruments enumerated in the two last quotations, seem never to have been popular in Scotland; they were probably confined to amateurs of the higher classes, and the Clergy, for the instruction of whom in the science of music, an institution was formed at Stirling by James I.

The philosophical dissertation of the shepherd, commences with an encomium on the pastoral life, which he asserts “ was of an excellent reputatione in thai days quhen the goldin varld rang.” Remote from the infection of the atmosphere, and the corruption of cities, the shepherds inhale the temperate air of the fragrant fields. Free from the perturbation of malevolent passion, the serenity of their mind is adapted to profound speculation; and accordingly, they are represented as the original discoverers of the Circles and Revolutions of the spheres, of all the secrets of “ astronomye, phisic, and natural philosophie.” This is no representation of real life; it is the fairy dream of the golden age. The shepherds of the Complaynt may almost rival the Bramins of Palladius, who are represented as reposing serenely

reely on leaves, and meditating in a shady forest, imbibing the water of temperance from a pure fountain, the breast of nature; and feeding on the curd of pressed milk, which increases the purity of the mind. ¹ The system of philosophy detailed by the shepherd, is the Aristotelian, which is likewise adopted by Gower ² and Lindsay. In Lindsay's *Monarchy*, philosophical observations are only incidentally mentioned: In Gower, a rapid view of natural philosophy is introduced, with great propriety, as delivered by Aristotle to his pupil Alexander. The origin of the sciences of Astronomy, Cosmography, Geography, and Topography, is deduced from the Oriental legend of the pillars of Seth, preserved by Josephus. This fiction, which seems to have been derived from the Egyptians, and probably had no other signification, than that the hieroglyphical columns of that nation are inscribed with celestial observations, was equally adopted by the Jewish, Arabian, and Christian authors of the middle ages. Murtadi, descended from the Arabs of Egypt, and acquainted with the native traditions of the country, ascribes the origin of the pyramids to the desire of the ancient Egyptians to preserve their occult sciences during the Deluge, by inscribing them on the interior walls of these prodigious structures. ³ Lydgate, like other authors of the middle ages, has adopted the fiction of the pillars formed "to lasten aye for water or for leuen."

" And for that Adam did prophesy,
Twice the world destroyed should be;

With

¹ ΠΑΡΑΛΛΗΛΟΙΣ περὶ τῶν Γραμμάτων. p. 23, &c.

² Gower's *Confessio Amantis*, l. 7.

³ Murtadi's *Egyptian History*, translated by Davies of Edinburgh, 1678, p. 31.

With water ones, and stande in jeopardy ;
 Next with fire which no man might flee :
 But Seth's children, which all this did see,
 Made two pyllers where men might graue,
 From fire and water the charets for to saue.

That one was made of tyles harde ybake,
 Fro touche of fire to saue the scripture ;
 Of harde marble they did another make,
 Against water strongly to endure,
 To saue of letters the prynt and the figure ;
 For their cunnyng afore gan so prouide,
 Agayne fire and water perpetually to abyde. " 1

Higden, who relates that the books of Seth were inclosed within two pillars, adds, " Men sayth that the pyler of stone escaped the floode, and yet it is in Syria. " 2

An enumeration of the obsolete topics of the Aristotelian philosophy discussed in the *Complaynt*, is unnecessary ; they are the same which occur in every compend of that philosophical system : more concisely expressed, however, and better arranged, than in the metrical philosophy of Gower. Like Gower, the author of the *Complaynt*, in various places, inculcates the truth of judicial astrology, and the influence of the constellations on human affairs. " Doubtles," says he, " man, beast, and all other thing that ever was procreated on the earth, are subject to their operation, and receive alteration from their influence. " He does not, however, assert their influence to be irresistible, but exhorts mankind, by virtue, to resist their malignant conjunctions,

1 Lydgate's *Bochas*. f. 51. 1561.

2 Ranulf's *Polychronicon*, f. 59. 1495.

conjunctions. In the middle ages, the study of Astrology was constantly united with astronomical pursuits ; and this is probably the true reason why so abstruse a study as that of Astronomy was prosecuted with so much avidity, when other scientific pursuits were neglected. Gower, with great accuracy, defines the objects of these kindred sciences,

“ Astronomie is the science
Of wisdom and of high conninge,
Which maketh a man knowleching
Of sterres in the firmament,
Figure, circle, and mouement,
Of eche of hem in sondrie place ;
And what betwene hem is of space,
Howe so they moue or stonde fast ;
All this it telleth to the last.
Assembled with astronomie,
Is eke that ilke astrologie,
The whiche in iudgement accounteth,
The effecte what euery sterre amounteth,
And howe they rausen many a wonder
To the climates that stond hem under. ” ¹

Sometimes, however, Astrology has a more extensive and abstruse signification. By a species of mystical philosophy, current among Jews, Christians, and Mahometans, in the dark ages, the body of man is supposed to be formed of certain elementary principles corresponding to the primary elements of nature, and regulated by similar laws. To these material principles, the powers of his mind again correspond. The Celestial and Terrestrial systems of nature, the structure of the human body, and the faculties of the soul, are

z therefore,

¹ Gower's *Confessio Amantis*, f. 144.

therefore, according to this philosophy, mutually emblematical of each other. According to this system, “ the subject of Astrology is twofold, the *Macrocosme*, and *Microcosme*; or the greater and lesser worlds: The greater world, is this same fabric, great house, or huge tabernacle, in which we all dwell and live; which consists of the four elements, fire, air, water, earth; and heaven: and is twofold; visible as to its body, and invisible as to its soul and spirit. The lesser world is man, the son and offspring of the greater world, as being one extract composed of the whole great world; who likewise is twofold; outward and visible as to his body; inward and invisible as to his soul and spirit.” The object of Astrology is to unfold “ these abstruse, inward, and invisible powers that lye hid under the outward, corporeal, and visible things of nature: as, What the first matter may be, of which the world was made? What are the elements, and the things made out of them, that have their being, likewise, in them? What is their creation, essence, nature, property, and operation or effects, inward and outward? What the various powers and virtues are in the stars of heaven? What, and how they operate? What secret virtues lye hid in the fowls, in the fishes, in metals, minerals and gemmes? What in every species of herbs, plants, and vegetables? What in the animals, beasts, and reptiles, through the whole fabric of the world? And, lastly, What that mass of dust or slime may be, of which the body of Adam was made? From whence received he his soul, and what it is; and whence had he his spirit, and what likewise it was? ” The popular belief in Astrology, or *planet-casting*,

* Astrology Theologized, MS. *pene me.*

casting, is hardly extinct in the south of Scotland; and many of the popular stories still hinge upon it. To this study, the Moss troopers of the marches were peculiarly addicted; and many of the charms, or amulets, by which they endeavoured to counteract the malignant influence of their stars, existed at a very late period.

The popular arguments by which the author of the *Complaynt* endeavours to demonstrate the spherical form of the earth, and the existence of Antipodes, are curious and characteristic of the age. In Trevisa's translation of Higden's *Polychronicon*, the existence of Antipodes is strenuously denied, in conformity to the orthodox taste of the time. "Touchynge Antypodes that men speketh of, and syngeth that they be men in the other syde of the erthe, and theyr fete towarde oures, and theyr hede yondewarde, and treden hyderward; that may be trowed by no reason; there is no storrye that maketh us haue knowlege, but onely by gessyng of mankynde, such a tale is founde. Thoughe the erthe be rounde all about, and som dele hangynge within the holownesse of heuen, nethelasse the erthe is not bare in that syde, for it is beclipped & closed within the water; and thoughe it were bare & not so closed, yet foloweth not that men sholde dwelle there." The popular opinion, which, in every nation, originally represents the earth as a great plane, seems frequently to have confounded the Antipodes with the elves or under ground people, who, according to the superstitions of the Northern nations, inhabited the interior recesses of mountains. In conformi-

2 ij 17

ty with this idea, Gervase of Tilbury, discussing the subject of the Antipodes, in his *Otia Imperialia*, relates the story of a swineherd in England, who descended through a cavern named Bech, till he reached a populous region, illuminated with the sun, the inhabitants of which were engaged in the labours of harvest, though the surface of the earth was covered with snow. ¹ The incredulity of a credulous age concerning the Antipodes, gave origin to an ingenious satirical apologue of an ancient German author, beautifully translated in Herder's *Scattered Leaves*. The Antipodes are represented as adorned with every virtue; and this circumstance is the cause of the incredulity of a vicious age.

After the pastoral scene, a botanical one is presented. The attention of the author, as he traverses "an onmauen" meadow, is suddenly attracted by the variety of flowers, grasses, and medicinal herbs; and he pauses to notice their pharmaceutical properties. The medical virtues of plants were supposed to be closely connected with the influence of the celestial constellations; and consequently the study of Pharmacy, in the middle ages, was only an appendage of judicial Astrology. Certain stars were supposed to preside over certain minerals and plants, which corresponded, in virtue, to the qualities of the star. To use the expressions of Gower,

" And sondrily to euerichone,
A gras belongeth, and a stone;
Wherof men worchen many a wonder,
To set thyng both up and under. " ²

Thus,

¹ *Otia Imperialia*, ap. Scriptor. rer. Brunsvic. vol. I. p. 979.

² Gower's *Confessio Amantis*, f. 148.

Thus, the herb FENELL, the finkil of the Complaynt, corresponds to the CRYSTAL, and is assigned to the star Clota or Pliades by Gower; the "CELIDONE fresshe and grene," corresponds to the stone Gorgonza, and is under the domination of the star Ariall. In the Complaynt, the leaves of the olive, poplar, and osier, are discoloured by the operation of the stars; and the Helytrophium or sun-flower, which at that period seems to have been denominated, among the peasants, by the French appellation *Soucy*, opens and shuts its leaves by the influence of the sun. Most of the medical properties of the simples mentioned in the Complaynt, are attributed to them, in the common pharmacopœias of that period, or rather books of medical receipts. The pharmaceutical knowledge of the middle ages was chiefly derived from the Arabian and Jewish Physicians, of whose opinions, especially concerning the medical virtues of simples, the *Liber Serapionis*, a compilation from Arabic writers, exhibits a sort of compend. A similar work to this, is that of Constantinus Monachus Cassinensis, *de Medicina*, preserved, like the former treatise, in ms., in the Library of the Faculty of Advocates. It is not, however, to be supposed, that the barbarous verses of Macer de *Virtutibus Herbarum*, or the *Hortulus* of Strabus, a monk of Fulda, were neglected; which enumerate almost all the plants mentioned in the Complaynt, and frequently ascribe to them the same virtues, among a multitude of others, which are often contradictory to each other. Macer mentions a curious property of the herb fennel,

"Tradunt authores, ejus juvenescere gustu
Serpentes, et ob hoc senibus prodesse putatur." *

Before

* Macer de Forniculo, Basilæ. 1527

Before Cowley wrote his verses "De Plantis," a work of considerable elegance and poetical merit, had been composed, on the same subject, by Mark Alexander Boyd, which deserves to be inserted in any future edition of the *Deliciæ Poetarum Scotorum*. This author has combined the mythological history of plants with their description; but seldom alludes to their medical qualities. The titles of his poems are, 1. Rosa; 2. Viola; 3. Lilium; 4. Hyacinthus; 5. Papaver; 6. Petilius; 7. Nardus; 8. Thymbra; 9. Linum; 10. Calendula; 11. Iris; 12. Crocus. ¹ On the subject of Calendula, there is an allegorical poem, which occasionally exhibits strength of description, and contains some poetical passages, though the versification is generally harsh and unmusical. It thus commences:

" My Herball booke, in Folio, I vnfold,
 I pipe of plants, I sing of sommer flowers;
 But chiefly on the mayden Marygold,
 And of the Daisie, both braue Belamours;
 Trophies for kings, imprese for emperours,
 Garlands to beare upon the braue ensignes
 Of knights, of peeres, of princely Palladines.
 Then, Flora, come, thou flourishing fair queen,
 Oh child of Maia, thou must be my muse,
 To gird my temples with thy gawdy grene,
 And with my fuming flowers my front infuse,
 With roses, paunsyes, pinkes, as poets use,
 With laurer bay, and Baucis neuer old,
 For to attend my virgin Marygold. " ²

In the third division of the *Complaynt*, which may be denominated the "Dream of the Author," he returns

¹ Mark Alexander Boyd's *Mss. A. 7. 12.*

² T. Cutwode's *Caltha Poetarum*.

turns from the descriptive sketches of the Monologue, to the proper subject of the work, the pathetic delineation of the miseries of his country, and the method in which these might be alleviated. The Dream commences with the allegorical representation of Dame Scotia and her three sons, Nobility, Clergy, and Commons. Though these characters are delineated in the best manner of the author, some traces of that inconsistency which generally accompanies the personification of a collective body, occasionally attaches to them. There are certain habits, which are characteristic of a body of men in their collective capacity, which are not competent for an individual to assume. The vestiges of individual existence, therefore, and the trivial occupations which are not characteristic of a particular class, sometimes intermingle with the grand general qualities by which the allegorical personage is distinguished. Scotia is represented as a lady of noble extraction, in deep affliction; her golden hair disordered and dishevelled; her golden crown tottering on her head. The red lion, blazoned on a field of gold bordered with the *fleur de lice*, appears wounded on her shield; and her mantle is so rent and torn, that the various devices by which it is adorned are almost crazed. The mantle is blazoned with figures of different kinds. On the upper border, are embroidered weapons, and accoutrements of war, characteristic of Nobility; on the middle, characters, books and figures, emblematic of the occupations of the Clergy; while, on the lower border, are represented various figures emblematic of husbandry, traffic, and mechanical arts, in allusion to the various occupations of the Commons. At the period when Heraldry flourished, an emblematic mantle of this kind, attributed

attributed to an allegorical personage, would neither appear quaint nor affected : on the contrary, such characters were frequently represented in the Masques and Pageants of the time. The ignorance of the allegorical personage who represents the Clergy, is admirably pourtrayed by a single characteristic trait. He is described as clothed in a long gown, sitting in a chair, with an aspect of great gravity, holding in his hand a book, " the glaspis of which are fast lokkyt with rouste." Scotia vehemently expostulates with her three sons, whose mutual divisions and discords had produced their mutual disasters ; inveighs, in a severe and acrimonious tone, against the cruelty and perfidy of the English ; corroborates her assertions, by examples drawn from history ; stigmatizes domestic treachery ; and exhorts to unanimity in repelling the hostilities of their " ald enemeis," which she declares will be " ane mair auful scourge, nor that the realme of France and the Empire hed tane querrel contrar Ingland." To this severe objurgation, the third son replies, by accusing his two elder brethren of pride, oppression, and cruelty, and objects their vices, in vindication of his own conduct. Dame Scotia refuses to admit this vindication, and addresses her three sons successively, in a series of severe admonitions, in which she censures their particular vices ; exposes their peculiar crimes ; reiterates warmly her exhortations to unanimity ; and endeavours to inflame them against the common enemy, by a recapitulation of the injuries they had sustained. Such is the outline of that part of the work, which may be properly denominated the Complaynt of Scotland. It exhibits many curious indications of the state of factions, and of the mutual acrimony

mony of the two nations ; it presents many characteristic traits of domestic manners, and contains some allusions to historical facts. But these historical allusions seldom relate to either Scotland or England ; they almost constantly refer to Greece and Rome. Though the author appears occasionally to have had recourse to the compendious Chronicles or Systems of events, which were so common at this period, the references to the Latin classics, at least, are stated with correctness and precision. Before this period, Douglas had executed his translation of Virgil, and Ballantyne his version of the five books of Livy. From this inedited version, I transcribe the two following citations, which may be compared with the parallel passages of the Complaynt, (p. 145. & 205.) where the same facts are narrated. The first, is the history of Sextus Tarquinius ; the second, the condemnation of the sons of the elder Brutus, by their father.

“ Quhen he saw his power sufficient to every purpois and aventure yat my fall, he send ane of his familiaris to inquire at his fader in rome quhat he desirit him to do, for ye goddis has shewn to him sic favoure, yat he may do allane all thingis yat he list in ye ciete of gabyus. King tarquyne gaif na answeire be his wordis to yis messinger ; ffor he traistit him (as I believe) nocht faithfull, and for yat causs, wald no^t oppin his mynde to him. No^tyeles he enterit with yis messinger in ane quiet garding, apperandlie as he had bene richt pensive and musing in his mynde of sum hie materis, ay gangand up and down ye said garding but ony wourdis, and in ye mene tyme, he straik of ye hedis of the chesbollis, ay quhare yai war hiest, with his club. The messinger in ye abiding & desiring his

deliuerance,

deliuerance, was sa faschit and wery, yat he returnit to gabios but ony ansuere, and schew to tarq̃nius sextus all ye behauingis and contenance (as he saw) of his fader, and how his fader list nocht douze to speik with him, uncertaine quhey^r ye samyn was throw ire or haterent yat he bure aganis his son, or gif it was throw his insolent pride. Sextus tarq̃nius knowing weill be his hed cōiecturaciounis quhat his fader desirit him to do, began to accuse sindrie of ye maist nobil of gabios for certaine crimes be yame comittit aganis yare ciete, and in ye mene tyme slew ane part of yame as convickit afore ye pepill, and utheris slew be occasioun made aganis yame be invie and partialite of partie. Mony utheris war slaine opinlie be vane occasioun. Utheris quhar na crymes nor occasioun nor falt mycht be gottin war slane quietlie out of ye ciete, and utheris war banist aganis yare wil; and schortlie all ye guds of yame quhilks war owther slane or absent, was dividit amang ye comoun pepill, throw quhilk ye said pepill war sa tane with ye sweitnes of ye estaitis and guds falling to yame be ychand slauchter of yare nobillis, yat yai war blindit, and my^r no^r know ye haisty damage cumyn to yare comoun wele, quhil at last yare ciete was sa destitut and nakit of wisdom, gud counsel and support, yat it was made ane facil pray. —

Quhen ye gudis of terquynis war confiscate and delt amang ye pepill, as said is. The zoung nobillis for yare tressoun committit war adiugit to ye deith, and war ye mare opinlie punyst yat brutus was decernit be ye faderis to punys ye tressoun of his aune sonnys. And yocht Brutus, be faderlie piete, suld haue bene removit fra ye sicht of ony punycioun made on his sonnys, zit fortoun gaif to him sa excellent fortitude,
yat

yat he was ye principall punissair of thare offens. The
 nobill children stude bundin at ane staik, amang quham
 was titus and tyberius ye sonnys of brutus. The pe-
 pill beheld lital ye remanent conspiratouris, bot turnit
 yare ene alanerlie to behald thir sonnys of Brutus, and
 had na les miseracioun of yare punycioun, yan of ye
 tressoun be yame committit be quhilk yai justlie de-
 seruit yare deith. The pepill had grete woundir quhat
 suld haue movit yir sonnys of Brutus to haue randerit
 sa tressonably yare natue cuntre recentlie recoverit.
 Thare fader Brutus, ye deliuerare of ye cicte, the fa-
 deris yameself and euery vthir thingis pertenyng to the
 Romane goddis and pepill, in to ye handis of lucius
 Tarquyne, sum tyme king, bot yan exild and innemye
 to yare public weil; considering ye dignite consulare
 began be ye hous of Junius. Als sone as ye faderis
 war ordourit in yare setis, thir burreouris come to pu-
 nys yir conspiratouris, and quhen ye said bureouris
 had scurgit yame with wandis, yai straik of yare hedis
 with ane ax. The fader Brutus na thing schrynkkit with
 ye cruell punycioun maid on his sonnys, bot with fa-
 derlie pietie beheld ye punycioun maid on yame, and
 ye remanent conspiratouris on ye samyn maner as yai
 justlie deseruit, yat he mycht be yarethrow, ane notabil
 exempill baith of pietie and justice for punycioun of
 all offence committit. The conspiratouris being punyst
 in yis maner, Brutus commandit ane rewarde to be ge-
 vin of ye comoun gude to yis servandis that revelit ye
 tressoun, and no^t alanerlie made him fre man, but als
 maid him citezane of Rome. ¹

2 a ij The

¹ Ballantyne, who was a poet of considerable merit, has prefixed
 to this version a poetical prologue, as well as to his translation of
 Boethius.

The allusions in the Complaynt to the Scottish history, are not numerous, and refer either to the exterminating

Boethius. It presents that able monarch James V. in the amiable light of a patron of our native literature.

“ Here begynnys the Proloug, apoun ye traductioun of Titus Livius, be maister Johnne Ballantyne, Archdēn of Murray.

Armipotent lady Bellona serene,
 Goddes of wisdom and jeopardy of were,
 Sister of Mars and ledare of his rene,
 And of his batallis awfull messingeir,
 Thy werelyke trumpett thounder in myne ere,
 The horribill battellis and yē bludy harmes,
 To write of Romanis, ye nobil men of armes.

And bricht Appollo with ye cours eterne,
 That makis ye frutes spring on euery ground,
 And with ye mychty influence dois governe
 The twynkland sternes about ye mappamound,
 Thy fyry visage on my vers diffound,
 And quykin ye spretis of my dull ingyne,
 With rutiland bemes of ye low dyvine.

And ze my souerane be lyne continewall,
 Ay cum of kingis zour progenitouris,
 And writis in ornate stile poetically,
 Quick flowand vers of rethorik cullouris
 Sa freschlie springand in zoure lusty flouris,
 To ye grete comforte of all trew Scottismen,
 Be now my muse and ledare of my pen.

That be zoure helpe and fauoure gracijs,
 I may be able, as ze commandit me,
 To follow ye prince of storie, Liuius,
 Quhais curious ressouns tonit ar so hie,
 And euery sens sa full of maieste,
 That so he passis vther stories all,
 As siluer Diane dois ye sternis small.

And

exterminating wars of Edward I, or to the ravages
of the English in the period immediately preceding
the

And schortlie for to tell I will assay,
How sobirly begouth ye romane blude;
Thare common weill augmentand day be day,
And mony zeris under kingis stude;
And syne how yai proude terquyne did exclude,
With tyrannye quhen he aboue yame rang,
And all his lynnage out of yare ciete dang.

And yan how stoutlie Brutus was providit,
And gart ye pepill with mychty aithis swere,
Neuer with kingis eftir to be gidit,
Bot w^t two consullis changit euery zere,
And quhen maist troubill and perrell did appere
How yai create ane prudent dictatoure,
Onlie sex monethis to be gouernoure.

Followis how Romanis to ye Grekis went,
And brocht ten tabillis of yare constitutions;
And becaus ye samyn was nocht sufficient
Of euery donttis to gif desicionis,
With two vthir tablis yai made addiciounis.
Thir tuelf tablis, as ye storie schawis,
War ye first foundment of ye civill lawis.

Apperis be sindrie boundis of yis storie,
That na thing in the hicht is permanent;
Nor in ye samyn may hane tranquillite.
Ffor as of rome the empire and regyment
Ffra romane kingis unto consullis went,
Sa fra ye consullis be ane vncouth gise,
It come to ten men on ye samyn wise.

Thir ten men, eftir yare creacioun,
Renowne and favoure of all ye ciete gat;
And doand justice but appellacioun,

Thare

the composition of the work. Of the first species,
is the mention of the Black Parliament of the Barns
of

Thare cours about on euery mater sat,
Quhil at ye last yai war exterminat
Ffor siclike crymis as ye kingis did.
Thus ye empire agane to consullis zeid.

Sa knichtly dedis in bukis historiall
Sall neuer be fundin quhil ye warld induris;
Seand how fortoun rollis as ane ball
The liffe of man with sindrie aventuris;
And how ye state of mortall creaturis
Has nevir mare knowlage as myne auctor beris,
Of suddand fall yan quhen it leist apperis.

Quhat realme and cieteis for falt of justice lost,
Quhat vailzeand campiounis & dukis militare,
Ffor falt of wisdomene bene tynt with all yare oist,
Myne auctor schewis; and sum tyme will declare
The damage of divisioun populare,
Quhilk haistellie, quhare na concorde is socht,
The comoun weill resoluis in to nocht.

Be mony exemplis dois yis storie preif
Of tressoun, falzett, and rebelloun,
The fynale end is no thing bot myschefe:
And as na wrangis nor iniure war done
Amang ye romanis but punycioun,
Richt so ze may in to yare storie rede,
Condung rewaird for euery nobil dede,

Of awfull batallis, ye crafty gouernance,
The wise array, ye manlie jeopardie,
Ze may find here with mony doutsum chance,
Als quyk as yai war led afore zo^r ce.
Ze may also be mony stories see
Quhat besynes may profit or avance
Zoure princelie state with ferme continuance.

Consider

of Ayr, p. 144. where " sextene scoir of the maist nobillis of the cuntre " were hanged " tua and tua ouer
ane

Considder of romanis in all yare tyme bywent,
Baith wikkit fortune and prosperiteis;
No^t fell to yame, quhen yai war negligent
In divyne seruice bot trubil and distres;
And be ye contrare ze sall fynd expres,
Quhen yai relligious and devote war found,
All welth and grace with honour did habound.

Ze may als se how goddis did invade
The Romane pepil with derth and pestilence,
Becaus yare sacrifice war nocht deulie made
As aucht to be, with glöre and reuerence;
Syne how of goddis ye cruell violence,
Be erdly wit couth neuer be pecifyit,
Quhil be sum meretis yare ire ware satisfyit.

Throw quhilk apperis ane notabil doctryne
To us yat has ye trew relligioun,
To mak us feruent in ye law divyne,
And for offence to drede punycioun;
Sen sic vane faith and superstitioun
Preservit ye pepill quhen it was deuly servit
I fra every vengeance yat yare syn deservit.

To schaw all proffittis I wil no^t pretend,
Quhilk ye first decade of yis werk dois bere;
Efor yocht I spendit ane moneth to ye end,
Thare suld zit rest ane largeare feild til ere,
Than all my pleuch my^t teill into ane zere;
Efor in quhat sorte zoure hienes will delite,
Ze may gett stories to zoure appetite,

Richt proffittabill till vndermynde zoure fais,
And for to lere ye arte of chevelrie;
Seand how romaais be zare vertew rais

ane balk ;" a fact which rests on the authority of Henry the Minstrel, and the relations of Arnald Blair, and

Abone all pepill in riches, honeste,
 Relligioun, manhede, witt and equite ;
 And finallie how yai all cuntreis wan,
 Be jeopardies abone ingyne of man.

And war sa strang yat na thing myt doun cast
 Thare souerane pouer, nor mak ye samyn declyne,
 War nocht yair regeit on yame self at last,
 With civil batellis and weris intestyne :
 Bot I wil na thing schew of yare rewyne,
 Ffor yat war nocht ye way, I understand,
 To dant ye province quhilk I tuke on hand.

For I intend of yis difficill werk
 To mak ane end, or I my lauboure stynt :
 War not ye passage and stremes ar sa stark,
 Quhare I haue salit full of crag and clynt,
 That ruddir and takillis of my schip ar tynt,
 And yus my schip, without ze mak supporte,
 Will peris lang or it cum to ye port.

Note. In a later hand, the following verses are annexed :

Ffyve buikes ar here by Ballantyne translated,
 Restis zet ane hundred threttie fyue behind ;
 Quhilkis if ye samyn war alsweill compleated,
 Wald be ane volume of ane monstrous bind.
 Ilk man perfytes not quhat they once intend,
 So fraill and brittle ar our wretched dayes ;
 Let sume man then begine q^r he doeth end,
 Giue him ye first, tak yame ye secund praise.
 No, no ! to Titus Linius giue all,
 That peerles prince for feattis historicall.

A. Home, St Leonards.

From these verses, it may be inferred, that only the translation of the first five books of Livy was completed by Ballantyne.

and which is supposed to have been mentioned in the chapters of XI. book of the *Scotichronicon*, amissing in the Scottish mss. Similar to this, is the account (p. 149.) of the statutes of Edward II. made on the field of Bannockburn. But the most curious piece of historical information which we receive from the *Complaynt*, is, the singular circumstance, that the foundations of the English edifices erected by Edward I. still remained visible in all the boroughs of Scotland when this work was composed. The historical allusions of a later date, evince the imperfect subjugation of Ireland before the reign of Elizabeth ; and demonstrate, that certain Irish chieftains “ in the vyild forestis and hillis, and on the strait montanis, ” (p. 148.), had never owned allegiance to the English sovereign. These independent Irish lords are denominated, in an act of James I. of Scotland, “ the gude auld freindis of Erischerie of Ireland. ” ¹ Indeed, so little was the paramount authority of England over the kingdom of Ireland acknowledged by the Scottish nation, that the assumption of the title of King of Ireland by Henry VIII. highly irritated the Scottish Monarch. The words of Lesley are, “ *Nam regis nostri autoritas, aliquantulum videbatur imminui, quod Anglus totius Hiberniæ, se regem renunciari jussit, cujus aliqua pars Scoti regis ditione, a multis seculis tenebatur.* ” ² But the causes of bitterness and animosity between the rival nations, which had been gradually accumulating during the reign of James V, being artfully fomented by the French Cabinet, burst into a violent explosion in the minority of Mary. The prospect of an union of the

¹ Actis of the Scottish Parliament, 1566, fol. 11.

² Leslaus, *De Rebus Gestis Scotar.* p. 453.

two crowns, instead of moderating their ancient rancour, seems only, by concentrating its force, to have caused it to blaze forth with redoubled fury ; and the series of bloody and destructive inroads of the English arms into Scotland, excited a degree of exasperation, which, in the lapse of more than two centuries, has hardly subsided. The preponderance of the French interest, though it precipitated hostilities, failed to unite the Scottish nation in repelling the common danger ; while the fatal discord of parties palsied every effort, and furnished the ancient glory of their arms. The author of the *Complaynt* vehemently exhorts the neutral Scottish men (p. 283.) who had declined to take “ ane plane part with Ingland nor with Scotland,” to defend their country to the last extremity. This neutral party consisted of those who supported the contract between the Prince of England and the Princess of Scotland. Against a second party (p. 169.) who betrayed the Scottish counsels to the English court, he inveighs still more bitterly, and denounces them, as traitors, to perpetual infamy. Of the crime of treason, the Scottish Borderers, whose local situation produced frequent intercourse with their English neighbours, are particularly accused ; though their intercourse with the English seems to have been more frequently that of foes than of friends, and though their friendship was never more cordial than that of banditti or robbers. The Borderers, divided into a variety of septs, clans, or surnames, connected with each other by their habits of mutual rapacity, and inhabiting an intermediate territory, to which both nations had occasionally asserted their claims ; having no common interest with either country, had early organized, for themselves, a system of rapacity, which both
Scotland

Scotland and England found it difficult to repress. They commonly adhered to Scotland; but if, as frequently happened, they were exposed, without assistance, to the attacks of a superior English force, they were seldom averse to receive *assurance* of that nation. In many instances, too, uniting their arms with those of the enemies of Scotland, they carried their ravages into those cultivated districts of the interior, which were sometimes, during peace, the scene of their depredations. In 1547, the Borderers of the West Marches, to the number of 7008 men, took assurance of Lord Wharton, the English Warden, and bound themselves, by oath and pledges, to serve the King's Majesty of England. ¹ From various instruments of vindication, however, still extant, there appears to have been some foundation for the assertion, (p. 211.) that the assured men, if vigorously supported, would "preif as gude Scottis men, eftir there qualite, as ony Scottis man of Scotland that vas neuer assured." In a renunciation of assurance by Robert Lord Maxwell, dated Drumfreis, Nov^r 28. 1545, the following strong expressions occur: "Dominus Maxwell—revocat et renunciat quod nullius deinde sint roboris vel effectus—quicquid per dictum Cartum dicti Regis Angliæ intra regnum suum Majestatis compulsus ob metum et periculum sue vite," &c. ² On April 28th 1548, was issued a "proclamatioun, commanding the inhabitantis of Lowthian, Mers, Tiviotdaill, Lawderdaill, and Forest of Ettrick, quho war assurit with Ingland, to cum to the Governour upon the Monan-day

2 b ij

¹ Nicholson and Burn's History of Westmoreland and Cumberland, vol. I. Introd. p. 6.

² Haddington's Collections of Charters, Ms.

day at evin, to the armie, to tak pairt with the enemeis of Ingland ; assuring thame that they sall haif ane frie remissioun for byganes, excepting such personis as ar presentlie under the proces of treasoun ; with certificatioun that quha faillis sall be reputt ane traittour. ” ¹ But the further elucidation of this subject is rendered unnecessary, by the publication of the *Minstrelsy of the Border*, a work in which the peculiar features of Border history and manners are placed in a point of view equally new and interesting. But the ravages of war, and the famine produced by the destruction of the growing corn, and the waste and uncultivated state of the arable grounds, were not the only miseries which, at this unhappy period, harassed the distracted country of Scotland ; the *Complaynt* (p. 2.) likewise mentions the universal *pestilence* and mortality. For more than a century after the composition of this work, the pestilence, under which appellation every malignant epidemic seems to have been included, continued, at intervals, to ravage the country. But besides the general appellation, particular terms were sometimes applied to it, with the signification of which we are now unacquainted. The following passage occurs in an old annalist : “ Ther wes, twa zeiris before this tyme, ane grate uniuersall seiknes through the maist part of Scotland ; uncertane quhat seiknes it wes, for ye doctors could not tell, for ther wes no remeid for it, and ye comons called it **COWDOTHIE**. ” ² Popular traditions concerning the pestilence are common over all Scotland ; numerous stories relate to its ravages ; and large flat stones are pointed out, under which “ the pest ”

¹ Keith's Catalogue of Scottish Bishops. Appendix, p. 57.

² Marjoriebanks' Annalls, from 1514 to 1594. A. 7. 15.

pest" is supposed to be buried, and which the peasants are careful never to move. The Bannatyne ms., which seems to have been compiled during the ravage of a pestilence, from the following verses at the conclusion,

"Heir endis this buik, writtin in tyme of pest,

Quhen we fra labor was compeld to rest," &c. contains "Ane prayer for the pest," attributed, in a later hand than the poem, to R. Henrysone, which thus commences :

"O eterne God, of power infynyt."

The stanza generally concludes,

"Preserve ws fra this perrelus pestilens."

Among the political artifices employed by the English court, for the subjugation of Scotland, during the minority of Mary, the aid of superstition appears not to have been neglected. Availing themselves of the propensity of the populace to credit mystery, the avidity with which prophetic rumours are circulated, and the exaggerations of ignorance and terror, certain "misteous propheseis of Merlyne," contained in a "poietical beuk, oratourly dytit," were circulated among the common people of both realms. The obvious intention of promulgating these Prophecies, was rather to dispirit the Commons of Scotland, and subjugate their courage, by familiarizing their minds to the idea of being conquered, than, as the author of the Complaynt supposes, to vindicate to foreign princes, the invasions of the English. The book alluded to, p. 127, is probably "A Tretise of Merlyn," or his Prophecies in verse, printed by Wynkyn de Worde in 1529, and afterwards by John Hawkyns in 1533. The character to whom these Prophecies are ascribed,

is Merlin the Wild, whose memory, in the South of Scotland, still lives in tradition. His history is thus related by Trevisa, describing the island of Bardsey :

“ Men saye that Merlyn there buryed is,
 That hyght also Siluestris.
 There were Merlyns tweyne,
 And prophecye beyne ;
 One hete Ambrose and Merlyn,
 And was igoten by gobelyn.
 In Decia at Carmerthyn,
 Under kynge Vortygeryn,
 He tolde his prophecye,
 Even in Snowdonye,
 At the hede of the water of Conewaye ;
 In the syde of Mount Eriri,
 Dynas Embreys in Walshe,
 Ambrose hylle in Englyshe,
 Kynge Vortygere sate on
 The watersyde and was full wone ;
 Then Ambrose Merlyn prophecied.
 Another Merlyn of Albyn londe,
 That now is named Scotlonde,
 And he had names two,
 Siluestris and Calidonijs also,
 Of that wood Calidoni,
 For there he tolde his prophecy,
 And hete Siluestris as well ;
 For whan he was in batell,
 And sawe abowe a grysly kynde,
 And fyll anone out of his mynde,
 And made no more abood,
 But ran anone into the wood.

TREV. Siluestris is wood,
 Other wylde of mode,
 Other ellys,
 That at the wood he dwelles,

RAN. Siluestris Merlyn
 Tolde prophecy well and fyn;
 And prophecyed well & sure,
 Under kynge Arthure,
 Openly & not so close,
 As Merlyn Ambrose.
 There ben hylles in Snowdonye
 That ben wonderly hye,
 With heyght as grete awaye
 As a man may go a day,
 And hete eriri in walshe
 Snowy hylles in englysche. " 1

This Merlin, according to the Welsh Triads, was one of the three principal bards of Britain, and flourished about the year 560. He studied under the famous Taliessin, travelled over all Britain and France, and became equally illustrious for his valour in battle, and his skill in poetry. He is said to have been born at Caerwerthevin, near the Forest of Kelyddon, in the South of Scotland, and is generally denominated Myrddin ap Morvryn, or Myrddin Wyllt. After the unsuccessful wars of his lord Gwenddolaw ap Ceidio, he retired into Wales, and was present at the fatal battle of Camlan, where he slew his own nephew. In consequence of this disaster, and the reproaches of his sister, he was seized with madness, and, returning to Scotland, buried himself in his native forests, where, in the lucid intervals of frenzy, he lamented his unhappy

1 Ranulph's Polichronicon, f. 40.

happy situation, in wild pathetic strains, some of which still survive. "I am a wild terrible screamer; affliction wounds me not, raiment covers me not—My reason is gone with the gloomy sprites of the mountain, and I myself am pensive." ¹ His *Afallenau* or *Orchard*, a beautiful poem, is preserved by Jones; ² his *Hoianau* is quoted by Owen in his *Dictionary*, under *Gorvoz*, and, according to *Lhuyd*, many of his poems are preserved in the *Black Book of Caermarthen*, a ms. in the *Llanvorda Collection*. He is afterwards supposed to have returned to North Wales, and to have been buried in the Isle of Enlli or Bardsey. The Scottish tradition, however, differs essentially from the relation of the Welch bards, concerning the place of his interment, and positively asserts that he died and was buried in the vicinity of the Tweed, near Peebles. The situation of his grave is accurately indicated by one of the prophetic rhymes of tradition, which runs thus:

"When Tweed and Powsail meet at Merlin's grave,
Scotland and England one king shall have."

The fame of Merlin, as a prophet, who foretold many future events, in his dark and mysterious rhymes, seems always to have flourished in those districts of Scotland in which the Welch language was spoken, previous to the conquests of the Northumbrian Saxons; but he is sometimes confounded with Merlin Emrys or Ambrosius, and represented as the son of a *dæmon*. The popular account of his birth, however, is essentially different from that of the elder Merlin, detailed in the romance of *Arthour and Merlin*,
who

¹ Owen's *Welch Dictionary*, *vid.* *Agro*, *Certhryziad*.

² Jones' *Relicks of the Welch Bards*, p. 24.

who is represented as the son of a maid "with outen mannes bizeteing." Merlin, in the Romance, thus relates his own origin.

"A fende it was that me begat,
And pelt me in an holy fat;
He wende haue had an iuel fode,
Ac ai icham turned to gode;
Ac thurch kende of hem ycan bo
'Telle of thing that is ago,
And al thing that is nou,
Whi it is, and what, and hou
Of other thing that is to come
Telle y can nouzt al and some." ¹

The Scottish Merlin, is represented as the son of a river-mermaid, by whom he was educated till he arrived at the age of three years, when he was delivered to his father by his mother, with this declaration, "Gin ye school him as weel as I hae skeeled him, a' the deils o' Hell winna cheat him." This origin, however, is likewise attributed, by popular tradition, to Michael Scot, a character, whose superior learning and genius were sufficient to procure him the denomination of magician and sorcerer in the dark ages. To both these personages indifferently, tradition attributes the formation of the Catrail, a trench and rampart of great antiquity, apparently intended to divide the inhabitants of the East coast from those of the West. It is supposed to have been formed by the agency of dæmons, and is sometimes said to have divided England and Scotland, and, sometimes, to have passed between Craik cross and Berwick bridge. Merlin is, however, distinguished from Michael Scot, by his prophetical character, which is not attributed to

¹ Arthur and Merlin, *Ms.*

the latter, by tradition. The supposed prophetic character of Merlins, has frequently been employed for political purposes; and numerous prophecies attributed to them, metrical and prosaic, in French and English, exist in different libraries. They are cited both by Geoffroy of Monmouth, and Robert of Gloucester, and also by Laurence Minot, who says, that, at that early period, numerous writings were ascribed to this personage.

“ Men may rede in romance right,
Of a grete clerk that Merlin hight;
Ful many bokes er of him wreten,
Als thir clerkes wele may witten;
And zit in many prevè nokes,
May men find of Merlin bokes.”

In his illustrations of Minot, Mr Ritson has cited certain “ Prophecies of Merlin,” of great antiquity, from the Cotton ms.¹ Warton cites a translation, from the French, of some of these rhymes, which thus commences :

“ Listeneth now to Merlin’s saw,
And I woll tell to aw,
What he wrat for men to come,
Nother by greffe, ne by plume.”²

Of the two Merlins, the elder, who, in the ms. Romance, is constantly denominated “ Merlin the gode felawe,” is reckoned by the Welch Bards more obscure than the other, who has always been most popular in Scotland. The Scottish Merlin is represented as a savage or wild beast, in that farrago of prophetic verses still current in Scotland, which are ascribed to Thomas Rymer, Bede, and the Marvellous Merlin, &c. and which, from the political allusions

¹ Ritson’s Poems of Laurence Minot, p. 26. and 96.

² Warton’s History of English Poetry, vol. iii.

sions which they contain, are referred, by the accurate Lord Hailes, to a period somewhat anterior to the composition of the Complaynt. The following verses in "the Prophesie of Waldhave," plainly allude to the Welch traditions, concerning the madness of Merlin, on account of the slaughter of his nephew.

"He was formed like a freik, all his four quarters,
And then his chin and his face haired so thick,
With hair growing so grim, fearful to see—
By trouble of my kin, that I am off come
Hath me turned into this care, and careful me made.—
In woods and wilderness where my way lies—
Here in wilderness I dwell, my weird for to dree—
Go musing upon Merlin if thou wilt—" ¹

It is a curious fact, that though almost all the printed prophecies plainly refer to Merlin Ambrosius as their author, yet this circumstance in no degree affects the popular tradition of the South of Scotland, which invariably ascribe them to the Scottish Merlin.

As the English had employed the prophecies of Merlin as a political engine, to intimidate the minds of the Scottish nation, the author of the Complaynt passionately expresses his hope that the "diabolic prophane prophesies of Merlyne, and vther ald corrupt vaticinaris," like the ambiguous oracles of the Pagan deities, would receive an accomplishment to their "perpetual confusions." As a confirmation of his opinion, he produces a counter-prophecy from Higden's Polychronicon, which is thus given in Trevisa's version: "But amonge all Englyshe men medled togyders, is so grete chaungynge & dyuersyte of clothing, and of aray, and so many maner, & diuers shappes, that wel nyghe is there ony man knowen by his clothyng and

¹ The Prophecies of Thomas Rymer, &c. Edin. 1757.

his array of whatsomeuer degre that he be. Therof prophecyed an holy anker in kyng Egelfredus tyme in this maner (Henricus libro Sexto): Englyshe men for as muche as they use them to dronkelewnes, to treason, & to rechelesnes of goddes house, fyrste by Danes, and thenne by Normans, and at the thyrde tyme by Scottes, that they holde moost wretches, and lest worth of al other, they schal be ouercome." ¹ During the unsuccessful wars of the English against Robert Bruce, this prophecy seems to have had a powerful effect on their desponding minds; for the same author, in another passage, says, "The Scottes waxed stronger and stronger thyrty yeres togyder, unto Kyng Edwardes tyme, the thyrde after the Conquest, and bete down Englyshemen aft, and Englyshe places that were nygh to theyr marches. Some seyde that that myshappe fell for softnesse of Englyshemen; and some sayde, that it was goddes owne wreche, as the prophecye sayd, that Englyshemen sholde be destroyed by Danes, by Frenshemen, and by Scottes."

The contemptuous idea of the Scotish nation implied in this passage, forms a striking contrast to the opinion of the author of the Complaynt, expressed in his comparative view of the characters of the two nations (p. 165.), and illustrates the powerful influence of national prejudice. Higden has characterized both nations, but in a very different manner from our author, though with an equally partial pencil: "Scottes ben light of herte, straunge and wylde ynough, but by medlyng of Englyshe men they ben moche amended: they ben cruell upon theyr enmyes, & hateth bondage moost of ony thyng, and holde for a foule slouthe yf a man deye in his bed, & grete worshyp yf he dye in

ye

¹ Raaulf's Polychronicon, fol. 37.

ye felde. They ben lytell of meate, and mowe faste longe, and eten selde whan the sun is up; and ete fleshe, fyshe, mylke and frute, more than brade: and thoughe thay ben fayre of shappe, they ben defouled, and made unseniely ynough with theyr owne clothyng. They prayse faste the usage of theyr owne forfaders, and despysen other mennes doyng. Their londe is fruytfull ynough in pasture, gardyns, & felde. " For this character, the authority of Giraldus is cited, The English are thus delineated—" In beryng outward, they ben mynstrales and herawdes; in talkyng, grete spekers; in etyng and drynkyng, glotons; in gaderyng of catell, hucksters and tauerners; in araye, tourmentours; in wynnynges, Argy; in trauayll, Tantal; in talkyng lude, Dedaly; in beddes, Sardana-paly; in chirches, mawmetes; in courtes, thonder; only in preuelege of clergye and in prebendes, the knowlege themselfe clerkes. " *

It is not, however, solely the features of general national character, modified by local and temporary prejudices, that the *Complaynt* illustrates; but the manners and habits of the different classes of society are likewise marked

* Ranulf's *Polychronicon*, f. 56.

The animosity of the English has frequently displayed itself in virulent poetical invectives against the Scottish national character. To evince this assertion, it is only necessary to allude to the names of Minot, Skelton, Cleveland and Churchill. The Scottish Poets exhibit few examples of this species of illiberality, though the following sonnet by A. Montgomery, author of the *Cherry and Slae*, shows that they have not been able to escape contamination entirely.

" Anc Answer to anc Inglis railar praying his awin Genalogy.

Ze Inglische hursone sum tyme will avant
Zour progeny frome Brutus to half tane;
And sum tyme from anc Angel or anc saunt;
As ANGELUS and ANGELUS beyth war ane;
Angelus in erth zit seyd I few or none,

Except

marked by strong and characteristic traits. At this period, the feudal system existed in all its vigour, and its appearances in Scotland were not materially different from the features which the rest of Europe presented. About nine tenths of the members of civil society, employed in agriculture and the mechanical arts, and equally devoid of armour and weapons, were completely subjugated by the other tenth, who were armed with destructive weapons, arrayed in armour of proof, and who divided their time between active war, martial exercises, and pleasure. This division formed a peculiar and privileged order, whose conduct was regulated by their own maxims, who had formed to themselves a set of virtues and vices adapted to their artificial manners and habits, and whose institutions and maxims combined in the formation of the vast system of CHIVALRY. Their courage displayed itself in a species of martial enthusiasm, which produced a restless spirit of adventure: their gallantry to the fair sex rivalled the fanaticism of a superstitious age; and they adored, with equal fervour, God and the Ladies. Chivalry flattered, and called into exertion the most active and powerful principles of human nature, and consequently its virtues exhibited a degree of extravagance, and were ill adapted to the duties of common life. Moralists, as they cannot model human nature according to their

Except ye feyndis with Lucifer yat fell;
 Avant zow villane of that Lord allane,
 Tak thy progeny from Pluto prence of hell;
 Becaus ze use in hoillis to hyd zor sell,
 Anglus is cum from Angulus in deid,
 Abuive all vderis Brutus bure ye hell,
 Quha slew his fader howping to succeed.
 Than chus zow line of thair I rek not ader,
 Tak Deekreub or Brutus to zo^r fader. "

Bannatyne MS.

their ideas of abstract perfection, are under the necessity of accommodating their maxims to the established manners and forms of society. In order, therefore, to regulate the spirit of Chivalry, and correct its most dangerous extravagancies, the rules of morality were dexterously interwoven with the system of war, and the allegorical spirit of the age connected the virtues of knighthood with the blazonry of arms, and the forms of heraldry. Among the first specimens of the typographical art, were some Moral treatises, solely adapted to the use of the Knights and Nobles. Thus, in England, so early as 1471, we find "A Booke of Noblesse" published, if Tanner's mss. can be depended on; and in the reign of that gallant Prince, James IV, among various romances of Chivalry, "the Porteous of Noblenes," a moral treatise, translated from the French, and adapted to the use of the Higher Orders, was published by the first Scottish printers. The following fragment of this work is the only part of it known to be preserved, and is one of the earliest specimens of Scottish prose.

" FRAGMENT OF THE PORTEOUS OF NOBLENES. "

" * * * —nor compt of is lif that sewis nocht diligence, quhilk awaykynis all othir vertues. Quhat aualis
OR

" " Porteous, or pertuis, quasi *portes vous*, ane catalogue containing the names of the persones indited to the justice air, quhilk is given and delivered be the Justice Clerk to the Crowner, to be attached and arreisted be him, to compeire and answer to sik accusations and crimes as salbe impute unto them : and the Porteous contains the names of thame quha are of new indited, and the names of them quha were indited of auld and of before, and compeired not. " *Skens.* In a general sense, it signified a vade mecum, or manual.

or quhat is ane man worth, that musis and lyes in slo-gardy, that will have ane soft bed, ane full wame, remanying at ease, and pas the tyme, day be day, and wolk be wolke, and rekis not nor takis na compt how all thing pas, what be womyn or quhat be tynt, and will have men befor hym, bair heid, kneland, and saynge that he is ane nobill, quhilk is gret merual, quhair his awne dedis schewis y contrair. bot quha that is a nobill, he leris quhair of seruis diligence, that awaiknis all othir vertuis. O nobill man, the wyne graip rottis and deis gif it ly at the erd, undir the leif; the micheif and fall awise and consulis a man; and diligence, that awaiknis all vertues in trauail, makis of ane rud and unmirist man, ane man cunning hert, and weill manerit.

The ix vertu in nobill man is Clenelynes.

The hert set in nobilnes, and desirand hie honour, sulde despise all filth and unhonesti, for he desprisis his nobilnes that takes keip and tent to other menis guyding, and kepis noght hym selue clene. he than suld nothir say nor do thing that war to discomede, nor that myght empair or skaith ane othir mā, nor y my mynise his awne lose and honour. gif he avis it thoght and lukit weill to hym selue, y takis tent and keip to all othir men, foul speking and mekill mys-saing or flityng, or ane dishonest devise to the man that is sene and behaldyn be mony men, for honeste, is requirit to keip in saif gard tham that take compt and keip of othir mennis guyding. O nobill man, be clenelines of p'son, plesand and fair hauyng, thay keip tham fra filth, y takis keip to all other men.

The tent vertu in ane nobill man is Larges.

Larges in all caise is sa curtase and avenād, that it plesis to itself, and proffittis all otheris; for it is the rent of honour,

honour, quhair of the ane wynnis profit, the othir merite. It profitis y^e takar and delitis the giffer, and amendis and settis thame baith in right. thair is nathing tynt y^e larges dispendis, for he dispendis all his gudis be wisdom, and to larges, allway, gudis cūmis and aboundis. bot the prodigal man, spēdand without mesure and provision, waistis and destroyis. larges than y^e profitis and ekis hymself, and plesis and cōtētis all otheris as y^e teacher of all vertuis in this warlde. The reward takin, oblis the taker, and acquitis y^e giffer of his gret bounte. Thing thairfor giffin is bettir than all the laif; for gudis hid, report bot litill thanke, joy, or pleseir; and auarice is waryit, and haldyn abhominable, be sa mekill y^e scho closis hir hand, and giuis to na man. And it cūmis oft tymes to y^e auaricius, that ane othir spēdis, and puttis to the wynd, y^e gudes that he gaderit with gret trouble and pane. And gif thair cūis to hym wexatiō, werre, or trouble, thair is na man y^e cōpris or settis therby, suppois it confund hym. bot larges gettis all tyme, frendis, and help, y^e is the techar of all vertu in this warlde. Heirfor ane fre liberal hert, quharin nobilnes inhabitis, sulde nocht be scars, & haldand, bot blithar, and mair jocūd to gif than to tak; for larges releuis and succuris a man, and scarsnes inter litis nobilite. gud deid is sic, that g(od) will y^e it be rewardit. Heirfor, be larges, the gud departis, cūmis again. Gud deid tinis never itself in na tyme, bot sa mekill as it dois, redoundis agā to his maister; for larges beris y^e standard upon all rentis, that is the techar of all vertues in this warlde. O nobill man, y^e riche man y^e lattis honour, for expēdis, gudis faillies hym, & all schift in him confoundis. Be larges, the hertis of men ar sene and undirstande, y^e is y^e techar of all vertuis in this warlde.

-The leuynt vertu in nobill man is Sobirnes.

Quhen gud desire, that intēdis to ascēd, and cum to hyght, puttis the thocht to cum to honour, than sulde ane man haulde and reul hym sobirly, & eschev dis-temperace of wyne and heit, that turnys gud avise in folly, greuis strenth, dois wrang, and hurtis the natur, troublis the peace, movis discord, & leuis all thing unperfite. Bot quhay ȳ will draw sobirnes to hym, scho is helplie, of littill applesit, help of the wittis, wache to hele, keper of ȳ body, and cōtynewal lynthare of the lif. for to excess there thair may neur come gud nor profit, nør body nor life is neur the bettir, and sa it tynis all maner continence, voce, aynd, lythenes, and coloure. A gluton allway has sum seiknes or sorow; he is heuy fat and foule, his lif schortis, and his ded approachis. Thair is na man ȳ beualis, or menys a man, gif he dravis him nocht to sobirnes, as scho ȳ all man plesis, help of the wittis, wache of ȳ hele, keper of the body, and lynthar of the lif. And he ȳ can reule his mouth that is ushare to ȳ hert, how sulde he cū to knowlege to have guyding of gret thingis. glutony allway leuys hie honour, and graithis allanerly dede to hymseif. ane ful wame is neuer at eas bot slepand, for other thingis he neuer thinkis, dois, nor dremis, bot sobirnes gyffis all thingis in sufficience. And to al thinge that vertu is, for scho is help of ȳ wittis, wache to the hele, kepar of the body, and lynther of the lif.

The XII vertu in ane nobil man is Perseuerāce.

O excellent hie and godly vertu, mȳty quene and lady, perseuerāce, ȳ makes perfit, fulfillis, and endis all thingis, for quhay ȳ kepis thy faithfull and treu techinge, fyndis without stop the way of louynge, peas, and suffi-
cience.

cience. thow oure cūmis all thing, be thy secure con-
 stance, that tiris neuer to suffre. Thou our cūmis
 wanhap, ȳ passis fortune, and in all placis, scho gyffis
 to the victory. Than be resone thou gettis the crowne,
 quhen all vertuis gyffis to the ouirhand, & be thy
 gidyng, cūis to hie louing. Thay sulde weil adoure ȳ,
 as lady maistres & patrone, sen the end makes al thinge
 to be louit. Thou art scho that examinis al hertis, &
 as the goulde, chesis out ȳ fynit hertis in treuth, and
 leaute, be thy hūyl sufferāce; and quhay ȳ to ȳ assuris
 and deliueris himselfe, thou rasis him quhen he is to
 fall, and giffis him sustenance and comfort. bot ȳ febil
 hert castyn in variance, spillis and tynis, in schort space,
 all ȳ it dois; inuy brekis sic folkis, thay want vertu in
 defalt of fathe, tyris thame, and honour habandōis
 thame; thay ar punist; Lady god thank ȳ; for gude
 mē has gude, ȳ to gude attēdis. And al noblys ȳ seikis
 to hie worschip, gife thay be wise & will awowe to
 serue the, sen ȳ ende makis al warkis to be louit, he
 dois na thing ȳ begynis & endis noght; and ȳ in
 his warkis inclynis him to variance. Quhen ȳ wark is
 hie, worthy, and louable, gif ȳ undirtaking turn not to
 perfeit end, his labour passis as at noght. At ———
 manys out of remēbrance, & ȳ is atour mesure, re-
 preif & schame, for thair a man tynis his name and
 his science, & his gudis, incōtenēt, ar tynt and gais to
 noght. Bot quhay that with right ordanys, and auisis
 his doings, & to a perfit end, in treuth and laute, per-
 furnyis tham, his gudis thā makis tham to be amendit
 and ekkit. And thay ȳ incōtinēt & haisty yeildis tham
 to fortune ȳ is to aduersite, may furwith disauow no-
 bilness, sen the ende in all thingis makis the warkis to

be louit. O nobil man, thay ar noblis that dispendis
thair body and gadis, in treuth and laute, and defendis
thair lorde, nocht lousande y^e right knot of thair faith,
sen ende makis all warkis to be louit.

Noblis, report your matynis in this buke,
And wisely luk ye be not contrefeit ;
Nor to retrete sen leaute seikis na nuke,
And god forsuke breuily for to treit
All that fuls ar, and noblis contrefeit.

Heir endis the Porteous of Noblenes, translatit out
of franche, in Scottis, be maistir Androw Cadiou,
imprēt it in y^e southt gait of Edinburgh, be Walter
Chapmā & Androw Millan, y^e xx dai of aperile the
yhere of god

MCCCCC & VIII yheris."

But the virtues of Chivalry, like those of a more modern period, were more frequently the theme of the moralist and minstrel, than exhibited in the character of the knight. A perfect knight, in the days of Chivalry, when the virtues of knighthood were accurately defined, was as rare a phænomenon, as a virtuous man in those modern days, in which all the rules of morality have been investigated. The rapacity of the nobles was often extreme; and, invested with absolute power over their vassals, they frequently exercised the most relentless tyranny upon that class of men. In the Complaynt, the oppression, which the nobles exercised on the commons, is stigmatized in the severest terms; their exactions on their vassals is strongly reprobated, as well as their overbearing pride and extravagant profusion in dress. In the feudal ages,
plunder

plunder and pillage were the sport of warriors; and they boasted in appropriating the fruit of their rapine to lavish profusion. "If I devoted myself to robbery," said an ancient knight, "it was not from the desire of acquiring riches; but for the pleasure of spending them."¹ The ancient nobles seem to have arrogated to themselves a right of robbing on the public roads within their proper domains. Undaunted bravery was substituted in the place of all the virtues; and when a chief of remarkable military prowess appeared, the destructive emanations of his spirit beamed round him like streams of fire, and kindled, to a fiercer blaze, the flames of civil discord and intestine war. In the following passage of an ancient satirist, some of the abuses of Chivalry are bitterly exposed:

"And thilke that han al the wele, in freth, and in feld,
 Bothen eorl, and baroun, ā kniht of o sheld,
 Alle theih beth isworne holi churchē holde to rihte,
Sanz faille;
 And nu ben theih the ferst that hit sholen assaile.

Hii brewen strut ād stūtise, there as sholde be pes,
 Hii sholde gon to the holi lond, and maken there her
res,
 And fihte there for the croiz, and shewe the ordre
of kniht,
 And awreke ihū crist with launce and speir, to fihte,
And sheld,
 And nu ben theih houns in halle, and hares in the
felde.

Knihtes

¹ Histoire des Troubadours, Vol. I. p. 335.

- Knihtes sholde weren weden, in here maner,
 After that the ordre asketh, also wel as a frere,
 Nu ben theih so degysed, and diuerseliche idizt,
 Unnethe may men knowe apleman from a kniht,
Wel neih;
 Sois meknesse driuen adoun, and pride is risen on
 heih.

Thus is the ordre of kniht turned up so doun,
 Al so wel can a kniht chide as any skold of a toun,
 Thi sholde ben al so hende as any leuedi in londe,
 And for to speke alle vilainie nel nu no kniht wonde,
For shame;
 And thus knihtshipe acloied, and waxen al fotlame.

Knihtshipe is acloied, and deolfulliche idizt;
 Kunne a boy nu breke a spere, he shal be made a
 kniht;
 And thus ben knihtes gadered of vnkinde blod,
 And enuenimeth that ordre y^e sholde be so god,
And hende;
 Ac o shrewe in a court many man may shende." ¹

Of the extensive influence of heraldry in the feudal ages, some notices have already been adduced. Genealogy formed a subordinate branch of this fantastic science; and, by the additional importance which it attached to rank, tended still more to inflame the vanity of the higher classes. This vanity is severely censured by the author of the *Complaynt*; who declares, that antiquity of descent, and the possession of coat-

¹ Satire on Simony, MS. Apparently of the beginning of the 14th century.

coat-armour, can never be substituted in the place of personal merit. "Ze professe zou to be gentil men, bot zour verkis testifeis that ze ar bot inciuile vilainis. Ze wald be reput and callit vertuous and honest, quhou be it that ze did neuyr ane honest act, and ze reput vthir men for vilanis, that did neuyr ane vilaine act. It aperis that quhen zour nobil predecessours decessit, thai tuke ther vertu and gentreis vicht them to ther sepulture, and thai left na thing vitht zou bot the stile of there gentreis," (p. 242.) The arms, says he, that ye bear in your shields, and in the seals of your signets, which are sculptured on your walls, and blazoned on your windows of glass, were given to your ancestors for the noble deeds they achieved; by bearing their arms, you engage to tread in their steps; or you deserve to be degraded from rank, and divested of your honourable arms, (p. 231.) This origin of coat-armour and blazonry, was always maintained by the heralds, and is plainly asserted in the Lindsay ms. of Heraldry.

"Armes war maid in auld tymes, for tokynis to ken ye persones, and in takening to ken the virtewis qlk suld be in nobless: and ye estait quhairof it hes, ewery noble suld beir in armes, thingis yat bure signification, and quhairin men my^t appropre ye vertewis of him, and ye knowlege of his estait quhairof yat he is come: and heirthrow ar put mony and diuerss thingis in armorie, and all hes proprietie and signification to know ye creation of him yat beiris armes; and ye eldest knowlege yat men findis of armes, yat is ye armes of Josue, qlk wes the first worthy that tuk armes, quhairby may be knawin and exponit ye estait of him and of his deidis to perpetuale memorie, and siclykways did
 effe:

eftir him Dauid, and Judas Machabeus, and Alex^r, and mony vyeris prinsis." ¹ In the " Disputisoun bitven the bodi and the saule," (a very curious ancient poem in the Auchinleck ms., and which appears from it to be likewise extant in the Digby ms.) the private manners of Chivalry are elucidated in strong energetic language; and many of the same vices reprobated, which are branded in the Complaynt.

As y lay in a winter's nitz,
 In a droupening bi for the day,
 Me thouzt y seize a selli sizt,
 Abodi opon abere lay;
 He hadde ben a modi knizt,
 And litel serued god to pay;
 Forlorn he had his liues lizt;
 The ghost moued out and wald away.

When the ghost it ichuld go,
 It bi went and with stode;
 Biheld the bodi that it comfro,
 With reweful chere and dreri mode;
 And seyd, alas! and wale wo!
 Thou fikel fiesche, thou fals blod,
 Whi liistow stinking so,
 That whilom was so wilde & wode.

Thou that were ywont to ride,
 So fair on hors in and out;
 A queint knizt ykid ful wide,
 Als a lioun fers and prout;
 Wher is now thi michel pride,
 And thi lede that was so loude?
 Whi liistow now so bare of side,
 Ypricked in a poure shroude?

Where

¹ Lindesay's Collections relating to Heraldry, ms.

Whare ben al thine worthliche wede ?
 Thine somers with thine riche hed ?
 Thi proude palfraise and thi stede,
 That thou about in destrer led ?
 Thine haukes that wer won to grede,
 And thine grehoundes that thou fed !
 Methinkes thine be ful guede,
 Nou alle thine frendes be fro the fled.

Whar bin thine markes, and thine poundes,
 Thi folk and thi fair fyze ?
 Thi riche tresour bi rof and grounde,
 Thi brizt broches, reny, and beize ?
 Who durst the bede stroke or wounde,
 When thi baner was rered on heize ?
 Yuel artow proued in astounde,
 Thi tayl is cutted the ful neize.

Whar be thine cokes snelle,
 That schuld go to graythe thi mete ;
 With swot spices for to smelle,
 That thou were neuer ful to frete :
 To make thi foule flesche to swelle,
 That wilde wormes schal now ete ?
 And ich haue the peyne of helle,
 Thurch thi glotonic and gete.

Whare bin thine castels and thine tours,
 Thine chaumbers and thine heize halle,
 That paynted wer with prout flours,
 And thine riche robes alle.
 Thine quilts, and thine couertours,
 Thi cendel and the purpel palle ?
 Wreche ful derk it is thi bour,
 To morn thou schalt ther in falle.

Whar bin thi glewemen that schuld thi glewe,
 With harp and fithel and tabour bete,
 Trumpers that thine trumpes blewe ?
 Hem thou zeue giftes grete.

Riche robes held and newe,
 For to glewe the ther thou set ?
 Tregettours that wer untrewē,
 Of the hye hadde grete bizete.

For to bere thi word ful wide,
 And maky of the rime and raf,

* * * * *

Largeliche of thine, thou zaf
 Thi pouer zede al beside,
 Euer thou hem ouer haf,
 And zif thai com in thine unride,
 Thai were ystriken with a staf.

Of the pouer thou it nam,
 That mani a glotoun ete and drank ;
 Thou no rouztest neuer of wham,
 No who ther fore sore swank ;
 The riche was welcom ther he cam,
 The pouer was beten that he stank ;
 Now alle is gon in godes gram,
 And thou hast wreche litel thank.—

Thi wiif no wil no more wepe—

Now may thine nizbours liue,
 Wreche, thatow hast wo y urouzt
 Thou stentest neuer with hem to striue,
 Til thai were to pouert brouzt ;
 He was thi frende that wald the ziue,
 And thi fo that zaf thè nouzt :
 The curs is comen that now wil cliue,
 That mani a man hath thè besouzt.

Now beth the bedes on the lizt,
 Wreche, ther y se the lie,
 That mani a man bad day and nizt,
 And lay on her knes to crie :
 Allas ! that ich wreched wizt !
 Schal so gilteles abie
 Thine misdedes, and thine vnritz,
 And for the hard paines drie.

The vices of the Nobility, their blind rapacity, and the occasional enormities in which they indulged, naturally generated a ferocious and turbulent spirit in the Commons, and sometimes produced a violent reaction. Though the Nobles and Heads of Clans in Scotland, were united, in powerful associations, by mutual bonds of manrent¹ and protection, yet, the frequent dissolution of these associations, and the increase or diminution of particular feudal domains, by producing a number of broken clans, attached to no ostensible chief, accustomed to violate legal restraint, and resist constitutional authority, raised up powerful bands of lawless men, who, like the Roberdesmen in England, and the *oppressive great companies* well known on the Continent during these ages, committed every species of depredation. Thus the author of the Complaynt declares, p. 263, that he had seen nine or ten thousand men collected, in an illegal manner, for the violent ejection of tenants, and the perpetration of other enormities. The dreadful picture of civil dissensions

2 e ij

which

¹ The feudal practice of manrent is alluded to in some of the ancient metrical romances; as,

Tho was he erl of great anour,
 Yknown in aile Aquiteyne;
 Bothe of castel and of tour,
 The folk of him was ful feyne:
 Of alle the godemen of that lond,
 MANRED he toke that is to syn;
 To be boxsom to his lond,
 Bothe kniht and che sweyn.

Legend of St Gregori, MS.

And unto him anon his sword he have,
 And said, My lord Claridus, resave
 My MANRED, for now and evermair;
 I knew you not, quidilk me repentis sair.

Claridus and Melindor, MS.

which he has presented, p. 260, leaves us no room to wonder at the progress of the English arms in Scotland at this period.

In the address to the Spiritual State, our author animadverts, with great severity, on the vices of that order; he applies to them, Plutarch's apologue of the crab instructing her young; and declares that the punishment they inflicted on heretics, unaccompanied with the reformation of their own order, is only like "vlye cast on ane heyt birnand fyir." But the most curious part of this address, is the exhortation to the Order, to change their spiritual habits, "bayth coulis and syde gounis, in steil iakkis and in cotis of mailze;" and assist their countrymen to repel the invasions of their enemies. Various warlike priests occur in Scottish history; but a martial temper seems not to have been characteristic of the Order; for the author of one of the metamorphosed Spiritual Songs, suggests, that

"Ane hundreth thousand they wald see
Yocket intill ane field,
Under their speir and shield,
Bot with the wyues they wald be." ¹

Gower, however, whom Lindsay, in numerous instances, has imitated, particularly in his Monarchy, laments that in his age,

"In to the sworde, the churche kaie
Is turned, and the holy bede
Into cursynge." ²

But if the priests of the early part of the 16th century were not addicted to the performance of martial exploits,

¹ Godly and Spiritual Sangis & Ballattis.

"I am wo for thir wolfs so wild."

² Gower's Confessio Amantis, f. 2.

exploits, they appear, at least, to have been fond of hearing them related, if we credit the authority of Barclay.

“ There be no tidinges nor nuelties of warre,
 Nor other wonders done in any straunge lande;
 Whatsoeuer they be, and come they neuer so farre,
 The priestes in the queere at first haue them in hande,
 While one recounteth the other to understand
 His fayned fable, harkening to the glose,
 Full little aduerteth howe the seruice goes.

The battayles done perchaunce in small Britayne,
 In Fraunce or Flanders, or to the worldes ende,
 Are told in the quere, of some, in wordes vayne,
 In midst of matins in steede of the Legende;
 And other gladly to heere the same intende,
 Much rather than the seruice for to heere;
 The Rector Chori is made the messenger—

And in the morning when they come to the quere,
 The one beginneth a fable or a historie;
 The other leaneth their eares it to heare,
 Taking it instede of the inuitorie;
 Some other taketh respons in time and memory;
 And all of fables or icstes of Robinhood,
 Or other triles that scantly are so good.”¹

From the harsher features of the ages of Chivalry, the stiff formality, and rapacious activity of the Nobles, the ignorance and indolence of the Clergy, and the lawless turbulence of the Commons, we turn with pleasure to contemplate its most amiable forms, to listen to the Tale of other times, and the Song of the ancient Minstrel. Though numerous minute and character-

istic

¹ Barclay's *Ship of Fools*, f. 182.

istic traits of the habits and customs of a former period occur in the *Complaynt*, yet, perhaps, we find nothing more truly valuable, than that view of the popular literature of Scotland, which the enumeration of the current romances, songs, and dances, presents. The known æra of Scottish romance, corresponds to that of Scottish song; for the dirge of Alexander III. is the earliest specimen of our native song-writing preserved, as the *SIR TRISTREM* of Thomas Rymour de Ercildoun is supposed to be the most ancient romance. Barbour, in the middle of the 14th century, quotes the “*Romanys off worthi Ferambrace*,” and compares his hero to “*Gaudifer de Laryss*.”¹ Wynthowne mentions “the gret gest of Arthure and the awyntyre of Gauane,” as well as “the pystyl of Swete Swsane.”² Many more romances, and heroes of Chivalry, are mentioned by Lindsay, and other Scottish writers. Metrical romances were among the first specimens of printing exhibited by the Scottish press. Religion herself cherished the genius of romantic fiction; and, after the alarm excited by the Lollards, and other heretics, this species of reading, or rather recitation, seems not to have been more eagerly embraced by the laity, than warmly inculcated by the clergy. To check the progress of heresy among the populace, some of the first compositions in English prose appear to have been composed, as the *Speculum Vite*, or *Mirour of the Lif of Jhū Crist*, translated, with additions, from the Latin of Bonaventure, in 1410, for the use of “*lewde men and women, and hem that bene of simple understandinge*.” For a similar purpose, though at a later period, John de Irlandia in Scotland composed his system of theology.

This,

¹ Barbour's Bruce, III. 437.

² Wynthownis Cronykil, vol. I. p. 122.

This, however, seems to have been regarded by the clergy as a work of supererogation; and they commonly adopted a safer method of defence, by encouraging the perusal of books of chivalry, in preference to those which treated of theological subjects. Thus, Hoccleve advises Sir John Oldcastell to desist from the study of "holy writ," and peruse *LANCELOT DE LAKE*, *VEGECE*, or *THE SIEGE OF TROIE OR THEBES*; or, if he be absolutely determined to read the Bible, to confine his studies to *JUDICUM REGUM*, *JOSUE*, *JUDITH*, *PARALIPOMENA*, and *MACHABE*; than which," adds he,

"More autentic shalt thou fynde noon
Ne more pertinent to chivalrie."

Adapted to the habits of a martial age, and fostered by the directors of religion, the romances of Chivalry took so strong a hold of the minds of the Scottish nation, that they resisted the morose prescription of the reformers, and survived the keenest attacks of ridicule and satire, till they were gradually expelled by the introduction of a new set of manners. The Reformation, in order to attain the deeper influence over the minds of men, commenced its career by overturning all their ancient habits; and as Mahomet began his mission by proscribing the Persic romances, which, at that period, were the delight of the Arabian tribes, so, in Scotland and England, the artillery of ecclesiastical censure was directed against the "unprofitable" reading of romances, and the "profane" recitation of popular songs. The profane ballads, as they were denominated, were metamorphosed into godly and spiritual songs; and some of the tender pastoral airs, were attributed

tributed to the composition of the devil. In 1598, the misapplication of poetical powers is piously deplored by Hume of Logie; who regrets, that they should ever be employed on the "naughtie subject of fleschlie and unlawful love." "In princes courts," says he, "in the houssis of great menn, and at the assembleis of zong gentlemen & zoung damesels, the chiefe pastyme is to sing prophaine sōnets, and vaine ballattis of love, or to rehers some fabulos faites of Palmerine, Amadis, or uthier suche lyke reveries, and suche as either have the airte or vane poeticke, of force, they must show themselves cunning followeris of the dissolute ethnike poets, bothe in phrase and substaunce, or else they salbe had in no reputaunce. Alas! for pittie, is this the richt use of a Christianes talent?"¹ This author, who unites fluency of versification, and strength of poetic diction, with considerable descriptive powers, particularly in the poem intituled, "Of the Day Estiuall," declares, in his preface, that he composed the songs in his youth for the glory of God. In the same manner, Sternhold, in England, according to Wood, undertook a metrical version of the Psalms, in order that the courtiers might sing them instead of their sonnets; "but," adds he, "they did not, only some few excepted." Among the English Puritans, and the Scottish Presbyterians, the same train of thinking prevailed in the 17th century; and Vaughan thus stigmatizes the taste for the tales of antiquity, which during that period had never been quite eradicated.

"Unhappy

¹ Hume's Poems, MS. Preface. It appears from Ames, that these poems were printed in 1599, and dedicated to Lady Culros, under the title of "Hymnes or Sacred Songs, wherein the right use of poetry may be espied, by Alexander Hume."

“ Unhappy are those scribes who catch no soules,
 For Christ, if so they may, by holy scroules ;
 And much to blame are those of carnal brood,
 Who loath to taste of intellectual food,
 Yet surfeit on old tales of Robin hood,
 Of Friers cowles, or of Saint Benet’s hood,
 Of Patrik’s broiles, or of St George’s lance,
 Of errant knights, or of the Fairy daunce :
 But yee, who are born of intellectual seed,
 Scorn your best part with honeyed gall to feed. ” ¹

The Tales and Romances enumerated in the Complaynt, may be arranged in three classes, British, French, and Classical, according to the heroes which they celebrate, or the subjects to which they relate.

In the first division, may be included all those Romances, the heroes of which may be referred to Britain, whether they be of the Celtic, Saxon, or Norman periods, and those whose subjects are still known as popular tales. It is not, however, intended to insinuate, that these Romances were originally composed by natives of this island ; the contrary position is, in various instances, more probable ; but this arrangement is adopted for the sake of perspicuity, as the original authors are mostly unknown, and as the Normans of the Island and the Continent were mutually accustomed to borrow from the compositions of each other. When a Romance acquired popularity, it generally became the subject of a ludicrous parody, in which much of the original language was preserved. I have heard many burlesque verses repeated, which have been intended to ridicule the “ Gestes ” of Robinhood and Tamlane. In the Bannatyne ms. a small burlesque

2 f poem

¹ Vaughan’s Church Militant. London, 1640.

poem is preserved, which commences in the same manner as "The Warres of the Jewes;" an alliterative poem cited by Warton.

"In Tyberyus tyme the trewe emperour." ¹

In the repetition of an unskilful reciter, the metrical romance, or fabliau, seems often to have degenerated into a popular story; and it is a curious fact, that the subjects of some of the popular stories which I have heard repeated in Scotland, do not differ essentially from those of some of the ancient Norman fabliaux presented to the public in an elegant form by Le Grand. Thus, when I first perused the fabliaux of the Poor Scholar, ² the Three Thieves, ³ and the Sexton of Cluni, ⁴ I was surprized to recognize the popular stories which I had often heard repeated in infancy, and which I had often repeated myself, when the song or the tale, recited by turns, amused the tedious evenings of Winter. From this circumstance, I am inclined to think that many of the Scottish popular stories may have been common to the Norman French. Whether these tales be derived immediately from the French, during their long and intimate intercourse with the Scottish nation, or whether both nations borrowed them from the Celtic, may admit of some doubt. In this division, we may place,

I. THE PROPHYSIE OF MERLIN.—In the account of Merlin, which has already been given, his Prophecies have been mentioned; but as they are enumerated among tales and romances, it is probable, that in this passage, the metrical romance of Merlin, which contains

¹ Warton's Hist. of Poetry, vol. I. p. 311.

² Le Grand's Fabliaux, vol. IV. p. I.

³ III. 308.

⁴ IV. 252.

contains numerous prophecies of the elder Merlin, and in Latin, is entitled, *Merlini Vita et Prophetiæ*, may be intended. The romance of Merlin, which, in some mss. forms a distinct poem, in the Auchinleck ms. is only the introduction of the long and apparently imperfect poem of "Arthour and Merlin," which consists of various distinct rapsodies or episodes. It is a species of Cyclic poem; and as it details the radical story of a very extensive class of metrical poems, all the romances of the Round Table might be connected with it as episodes or cantos, without any material alteration of the plan.

The different episodes generally commence with a descriptive passage, in the following manner:

" Mirrie time is Auerille,
 Than scheweth michel of our wille;
 In feld and mede, floures springeth,
 In grene wode, foules singeth;
 Yong man wexeth jolif,
 And than proudeth man and wiif:
 The barouns com to Fortiger,
 And gretten him with glad cher;— "

" Miri time it is in May,
 Then wexeth along the day;
 Floures schewen her borjoun;
 Miri it is in feld and toun;
 Foules miri in wode gredeth;
 Damesels carols ledeth;
 A baroun com to Fortiger
 And gretten him with glad cher.

Mirie it is in time of June,
 When fenel hongeth abroad in toun,
 Violet and rose flour
 Woneth than in maidens bour ;
 The sonne is hot, the day is long ;
 Fouleth make miri song ;
 King Arthour bar coroun,
 In Cardoile that noble toun— "

This romance, in the Auchinleck mss, terminates with the rescue of king Leodegan, the father of Gynour or Gvenour, from Rion and Antour ; and consists of above 10,000 lines. It commences with a religious invocation, like other metrical romances, which as duly begin with invoking Jesus Christ, or his mother Mary, as the ancient Greeks and Romans, with invoking the Muse, or as the Mahometans, with calling on the name of Allah. " Every man," says an Arabian author, " who has a design, and begins not the prosecution of it with the praise of God, is either dumb, or incapable of compassing his enterprize." The ancient minstrels seem to have adopted the same opinion. After some reflections on the propriety of sending children to school to learn French and Latin, the author declares, that he composes his tale in English, because many noblemen did not understand French.

" Mani noble ich haue yseize
 That no Freynsche couthe seye. "

II. WALLACE. This work, the composition of a Scoto-Saxon minstrel, has long been popular in almost every quarter of Scotland. Various editions in 12mo were

* Murtadi's Egyptian History, translated by Davies, p. 2.

were early circulated among the common people, and with the works of Sir David Lindsay, and,

III. THE BRUCE, a similar metrical history of an illustrious Scottish hero, formed a sort of popular classics. In the pastoral districts of the South of Scotland, many shepherds, at a late period, were able to repeat the greater part of all these compositions ; and I have often heard it observed, that these rude minstrels were commonly the most unlearned. This observation applies, with still greater force, to the reciters of ancient Gaelic poems among the modern Highlanders, many of whom are unable to read or write. The life of a shepherd admits of much reflection ; and perhaps few situations can be more agreeable to a mind that has acquired some materials of thinking, and is not disturbed by ambition and the more restless passions. When a shepherd is fond of theological reading, which in Scotland often happens, he frequently becomes a rustic polemic. I have known several instances of such men, who were able to repeat the greater part of the Bible. Another favourite object of study, is Scottish history ; and as few books are so much calculated to gratify national prejudices and partiality as the WALLACE and the BRUCE, no history obtains equal admiration. The most brilliant episodes are occasionally chaunted to monotonous legendary airs. In this manner, metrical histories are melted down into unconnected songs or rapsodies. Metrical distichs of some antiquity, and songs celebrating imaginary feats of the hero, are added from time to time ; and, when they display genius, and obtain popularity, are sometimes repeated as parts of the original metrical history, the incidents of which, in this manner, accumulate. Two fragments of songs, which

which relate to Wallace, are preserved in the Medley in Constable's ms. Cantus.

“ Wallace parted his men in three,
And sundrie gaits are gone. ”

The other commences,

“ Now will ye hear a jollie gest,
How Robinhood was Pope of Rome,
And Wallace King of France. ”

“ The Gude Wallace, ” another fragment, is printed in Johnson's Musical Museum, p. 498. Of rhyming distichs, some are serious, and some ludicrous. I recollect to have heard the following on Wallace :

“ Wallace wight, upon a night,
Coost in a stack o' bear,
And ere the morn at fair day-light
Twas a' draff to his mare. ”

A similar distich is sometimes repeated concerning the Burning of the Barns of Ayr. Besides Barbour's Bruce, it appears, that a poem of a similar title was written by Peter Fenton, a monk of Melrose, in 1369.

IV. The TALE of the KING of ESTMURELAND'S MARRIAGE to the King's daughter of WESTMURELAND. This may probably be the original of the romantic tale of King Estmere in Percy's Reliques of Ancient English Poetry. Estmureland is probably Northumberland, the eastern coast of England, opposed to Westmoreland, as a term of relative position. In Clariodus and Meliades, Estureland is the country of the Easterlings, or Flemings. King Easter and King Wester, are mentioned in the popular Ballad of “ False Foodrage. ” * But a learned antiquary conjectures, that this is probably the ancient romance of HORNCHILD.

V.

* Scott's Minstrelsy of the Border.

V. SKAIL GILLENDEKSON, THE KING'S SON OF SKELLYE.

VI. The TALE of SIR EUAN, Arthur's knight. The hero of this romance, Euan, Ywain, or Owen, was an illustrious British chieftain, the son of Urien, prince of Reged, a territory which seems to have comprehended the forests of the South of Scotland. In this district, the traditions of Arthur and Merlin are not quite forgotten, though they are much less prevalent than in Strathmore. Warton cites the romance of Ywain and Gawain.¹ A metrical legend, entitled Sir Owain, occurs in the Percy and Auchinleck mss. It records the same adventures in St Patrick's Purgatory, which are related by Mat. Paris, (sub anno 1153) and contains some highly poetical passages. As the knight is termed a Northumbrian, by the historian, Owen of Reged, a district which probably included some part of Northumberland, may perhaps be intended. Owen ap Urien is celebrated by Taliessin & Llwardd Hen, and, in the Triades, is styled one of "the blessed rulers of the isle of Britain." Gruffydd Lhwyd, in 1400, alludes to his encounter with the Black Knight of the Water.² Warton states, on the authority of T. Messingham's Florilegium, p. 86, Paris, 1624, that "Sir Oweyne" was composed by Henry, a Cistercian Monk of Saltry, in Huntingdonshire, in 1140.

VII. RAUF COLLZEAR. According to Ames, "the Taill of Rauf Coilzear, how he harbrait king Charles," was printed at St Andrews by Lekpreuik. 16mo, 1572. This personage is mentioned by Douglas in the Palace of Honour :

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¹ Warton's History of Poetry, Vol. III. p. 108.

² Jones' Relicks of the Welch Bards, p. 41.

" I saw Raf Coilzear with his thrawan brow,
Crabbit Johne the Reif, and auld Cowkellpis
sow. " ¹

He also occurs in Dunbar's Address to the King :

" Quhen servit is all udir man,
Gentill and sempill of every clan,
Kyne of Rauf Colyard, and Johne the Reif ;
Nathing' I get, na conquest than ;
Excess of thocht dois me mischeif. " ²

VIII. GAUEN AND GOLLOGRAS. This romance was printed by Chepman and Myllar at Edinburgh, so early as 1508. Wyntown mentions a " Huchowne of the Awle ryall, " as the author of a " Gest hystory-ale, "

" That cunnand was in literature,
He made the gret Gest of Arthure,
And the Awyntyre of Gawane,
The Pystyl als of swete Swsane. " ³

Dunbar, in his " Lament for the Deth of the Makkaris, " mentions Clerk of Tranent, who made the " A-venters of Sir Gawane. " Whether Huchowne and Clerk be different persons, and whether this romance be the composition of either, is quite uncertain. The only thing which can be inferred with certainty, is, that Sir Gawan was a favourite character with the Scottish poets ; a circumstance accounted for by his Northern origin, and his reputation for ancient courtesy ; especially among the Welch, by whom he is denominated Gwalchmai, the *golden-tongued* warrior and bard. The proper title of " Sir Gauen and Sir Galatron

¹ Palace of Honour, Part III. st. 48.

² Hailes' Bannatyne Poems, p. 65.

³ Wyntownis Cronykil, Vol. I. p. 122.

tion of Galloway," printed in Pinkerton's *Ancient Poems*, in 1792, is the "*Aunter of Sir Garwane*." ¹

IX. LANCELOT DU LAC. No ancient romance of this title seems to be preserved ; but the adventures of this knight form numerous episodes in the *History of the Sangreal*, the *Mort d'Arthur*, and other "*Gests*." The French romance of this title, in modernized prose, was first printed at Paris, in 1494 ; which edition was followed by several others.

X. " ARTHOUR KNYCHT he raid on nycht,
With gyltin spur and candil lycht."

The romance, of which these lines seem to have formed the introduction, is unknown ; but I have often heard them repeated in a nursery tale, of which I only recollect the following ridiculous verses :

" Chick my naggie, chick my naggie !
How mony miles to Aberdeagie ?
"Tis eight, and eight, and other eight,
We'll no win there wi' candle light."

XI. " The Tale of FLORIMOND OF ALBANYE,
That sleu the dragon be the see."

The name of this hero occurs in *Roswall and Lilian*, a metrical romance, which was lately sung as a ballad in the streets of Edinburgh ; though with the omission of the following passage, in which some of the heroes of Chivalry are mentioned :

" Call yourself Hector, or Oliver,
Ye are so fair without compare ;
Call yourself Sir Porteous,
Or else the worthy Emedus ;
Call you the noble Predicase,
Who was of fair and comely face ;

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Because

¹ Ritson's *Minot's Poems*, p. 156.

Because that I love you so well,
 Let your name be Sir Lion dale;
 Or great *Florent of Albanie*,
 My heart, if ye bear love to me;
 Or call you Lancelot du Lake,
 For your dearest true-love's sake;
 Call you the Knight of arms green,
 For the love of your Lady sheen." ¹

XII. The Tale of "SYR WALTIR THE BALD LESLYE." This seems to have been a romance of the Crusades. Sir Walter Lesly accompanied his brother Norman to the East, in the Venetian expedition, to assist Peter king of Cyprus; where, according to Fordun, "*cœperunt civitatem Alexandrinam tempore ultimi regis David.*" ² After the death of his brother, he became Earl of Ross, and Duke of Leygaroch in France. The romance of his exploits is supposed to be lost.

XIII. ROBENE HUDE and LITIL JHONE. This is probably the "Geste of Robyn Hode," originally printed by Wynken de Worde, and republished by Ritson in his Robinhood, who has detailed, with minute accuracy, almost every known circumstance concerning this famous outlaw. The story of this outlaw was extremely popular in Scotland; and his Gest was published by Chepman and Myllar, in 1508. The Scottish copy varies from the English one, only in some of the most trivial minutiae of orthography. The original airs of the Robinhood songs, many of which are well known in the South of Scotland, have never been collected.

¹ A pleasant history of ROSWALL AND LILIAN, declaring the occasion of Roswall his removing from his native kingdom to the kingdom of Bealm. Edin^r. 1663, black letter, 846 lines.

² Fordun Scotichronicon, L. xvi. c. 15.

collected. In their style, they have some resemblance to the historical ballads of the Border.

XIV. The Tale of the YOUNG TAMERNE. This seems to have been originally a romance of Faëry, and was probably converted, by popular tradition, into a historical ballad, which is still preserved, and published in Scott's *Minstrelsy of the Border*. Fragments of it first appeared in Herd's *Scottish Songs*, 1776, and Johnson's *Museum*, under the titles of *Kertonha'* and *Tam Lyn*.

XV. The RYNG of the ROY ROBERT. In Mackenzie's *Lives*, vol. I., and Pinkerton's list of the poems in the *Folio Maitland ms.*, this poem is ascribed to *Deine David Steill*. It begins,

"In to the ring of the roy Robert."

A modernized copy is printed in *Watson's Collection of Scottish Poems*, p. 2, which begins,

"Durcung the reigne of the Royal Robert."

XVI. SYR EGEIR and SYR GRYPE. A modernized copy of this romance is preserved in the *Folio ms.* of the original editor of the *Reliques of ancient English Poetry*. It is divided into six cantos, and consists of about 1470 lines. It begins,

"It fell some time in the land of Beame,
There dwelled a lord within that realme;
The greatest he was of renowne,
Except the king that ware the crowne;
The called him to name Esle Bragas,
He marryed a lady was fayre of face;
They had no child but a daughter younge,
In the world was none soe fayre thing;
They called that lady Winglayne;
Husband would she never have nane;

Neither for gold, nor yett for good,
 Nor for no highnesse of his blood,
 Without he wold with swoords dint,
 Win every battle where he went.—
 There was in that same time,
 A curteous knight called Sir Gryme;
 And of Carwicke lond was hee,
 He was a wise man, and a wittye;
 Soe there was in that same place,
 A young knight men called Egace;
 But his name was Sir Eger,
 For he was but a poure bachelour—”

Carwicke is probably Carrick in Galloway. A modernized copy of this romance, containing about 2,800 lines, was printed at Aberdeen, in 1711, under the title of “ Sir Eger, Sir Graham, and Sir Graysteel.” It appears to have been extremely popular in Scotland at an early period; for Hume of Godscroft, in his history of the family of Douglas, relates that James V. was accustomed, in familiar conversation, to denominate Douglas of Kilspindie “ his Gray-steill.”¹ This hero is likewise mentioned in Lindsay’s interludes:

“ This is the sword that slew Gray-steill,
 Nocht half a myle beyond Kynneill.”²

A brief Explanation of the Life, or a Prophecy of the Death of the Marquess of Argyle, composed in Scottish rhyme by C. C., and printed in 1686, 4to, is appointed to be sung according to the tune of “ old Gray-steel.”

XVII.

¹ Hume of Godscroft’s History of the Family of Douglas, Vol. I. p. 107.

² Lindsay’s Interludes. Ap. Pinkerton’s Scottish Poems, Vol. II. p. 18.

XVII. BEUES OF SOUTHAMTOUN. This romance is preserved in the Auchinleck MS., and begins,

“ Lordinges herkneth to mi tale,
Is merier than the niztingale,
That y schil singe ;
Of a knizt ich wil zou roune,
Beues a knizt of Hamtoun,
Withouten lesing. ”

In the third folio, this stanza is changed for the short couplet, which begins,

“ Saber Beues to his hous hadde,
Miche of that leuedi he dradde— ”

As “ the French Tale ” is repeatedly quoted, it appears to be a translation from that language. A modernized copy was printed by Pinson, without date. As it is full of combats and feats of Chivalry, from beginning to end, it was a favourite composition, in the middle ages, and is frequently quoted by ancient writers, though it contains few poetical beauties. Some beautiful passages might, however, be extracted. Josiane, the mistress of Sir Beues, is thus described—

“ Josiane that maid het,
Hire schon wer gold upon hire fet ;
So faire zhe was, and brizt of mod,
Ase snow upon the rede blod. ”

The popularity of this romance, appears to have been uncommonly extensive. Lhuyd mentions the Welsh Ystori Boun o Hamton. The Italians had Buovo, d'Antona, in their own language, before 1348.

XVIII. The Tale of the THREE WEIRD SISTERS. This romance is unluckily lost, and the obscure characters, in which these singular personages have been described, are nearly effaced from the “ mouldering
creed

creed of tradition." The Weïrd Sisters were probably the *parcæ* of classical antiquity, delineated in the terrific attributes of the Gothic deities. In Scandinavian mythology, their names were Urda, Valdandi, and Skulda. Malone, in his chronological order of Shakespear's Plays, article *Macbeth*, says, "In the additions to Warner's Albion's England, which were first printed in 1616, the story of the three Fairies, or Weïrd Elves, as he calls them, is shortly told."

XIX. The Tale of the WOLF OF THE WARLDIS END, is likewise lost, as no MS. copy has been preserved. The romance, for the convenience of singing or narration, has probably been melted down by tradition into detached fragments, from which songs and nursery tales have been formed. I have heard fragments of songs repeated, in which the "well of the warldis end is mentioned," and denominated "the well Absalom," and "the *cald well* sae weary." According to the popular tale, a lady is sent by her stepmother to draw water from the well of the world's end. She arrives at the well, after encountering many dangers; but soon perceives that her adventures have not reached a conclusion. A frog emerges from the well, and, before it suffers her to draw water, obliges her to betrothe herself to the monster, under the penalty of being torn to pieces. The lady returns safe; but at midnight the frog-lover appears at the door, and demands entrance, according to promise, to the great consternation of the lady and her nurse.

"Open the door, my hinny, my hart,
Open the door, mine ain wee thing;
And mind the words that you & I spak
Down in the meadow, at the weil-spring."

The

The frog is admitted, and addresses her—

“ Take me up on your knee, my dearie,
Take me up on your knee, my dearie ;
And mind the words that you & I spak
At the cauld well sae weary. ”

The frog is finally disenchanted, and appears as a prince, in his original form.

In the romance of Roswall and Lilian, it is said, that

“ The knight that kept the *Parent well*,
Was not so fair as Roswall. ”

Whether these circumstances have any relation to this romance, I cannot determine.

XX. The Tale of the RED-ETIN WITH THE THREE HEADS.

XXI. The Tale of the GIANTS THAT EAT QUICK MEN.

XXII. The Tale of the THREE-FOOTED DOG OF NORROWAY.

These romances are lost, or only exist as popular tales. The Red-Etin is still a popular character in Scotland ; and, according to the vulgar etymology of his name, is always represented as an insatiable gormandizer on red or raw flesh ; and exclaiming, as in the story of Jack and the Bean-stalk,

“ Snouk butt, snouk ben,
I find the smell o’ earthly men. ”

In Beaumont and Fletcher’s Knight of the Burning Pestle, the giants and etins are mentioned. ¹

The idea of the giants who devoured quick men, is probably derived from the Cyclops, as they are generally

¹ Beaumont and Fletcher’s Plays, Vol. VI.

nerally placed in Étaland; by which, I presume, either Italy or the country of giants is signified.

I have never heard the 'Three-footed Dog of Norway' mentioned in a popular tale; but suspect the story to be similar to that of "the Black Bull of Norway," which is common in Scotland, and forms the groundwork of one of Musæus' Popular Tales of the Germans.

XXIII. ON FÛT BY FORTH AS I CULD FOUND.
Unknown.

XXIV. THE PURE TYNT. Probably the groundwork of the Fairy tale of "the pure tint Rashycot," a common nursery tale.

XXV. THE CANTERBURY TALES OF CHAUCER.

XXVI. THE MERVELLIS OF MANDIVEIL. Printed by Wynken de Worde, 1499.

XXVII. THE GOLDEN TARGE OF DUNBAR. Printed at Edinburgh, by Chepman and Myllar, 1508.

XXVIII. THE PALEIS OF HONOUR, by G. Douglas.

The greater part of these metrical romances are translated from the French, though probably not without considerable embellishments from fancy or tradition. Still, however, it may be reckoned dubious, whether the original stories be of British or of Norman growth; though, from different causes, they might be inferior in popularity to the Norman versions or *refaccimentos*. To the romances of the second class, in which the characters are of French or Norman origin, the Norman *trouveurs* have a more appropriate claim. Even some of these, however, do not appear to have been of Norman origin. Thus—

I. ARTHOUR OF LITIL BRETANGZE, seems to have been originally an Armorican story. The history of
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of Arthur, an Armorican knight, was translated from the French by Henry Lord Berners, the translator of Froissart. ¹ This hero of chivalry is mentioned by Chaucer in the Romaunt of the Rose, where Largesse holds by the hand “a knight of prise,

Was sibbe to Arthour of Bretaigne.” ²

II. THE BALD BRABAND.

III. FERRAND, EARL OF FLANDERS, THAT MAREIT THE DEVIL. The romance of Ferrand is lost; but the story is probably the same which is related by Ger-vase of Tilbury, “de Domina castri de Espervel,” ³ and by Bowmaker, of the ancestor of the Plantagenet family. ⁴

IV. THE TALE OF THE FOUR SONS OF AYMON.

Ducange, in his Glossary (ad *Ministelli*), quotes the fragment of an old Chronicle, which declares, that “Les Quatres Fils Haimon, et Charlon li plus grans” were among the heroes of Chivalry,

“De quoy cils Menestriers font les nobles Romans.”

V. THE TALE OF THE BRIG OF THE MANTRIBIL.

The romance of this name seems to be lost; but the story, as Mr Pinkerton has observed, is alluded to in Barbour’s Bruce; where it is said, that Charlemagne

“—— wan *Mantrybill*, and passed Flagot.” ⁵

VI. THE SIEGE OF MILAN.

VII. ROBERT LE DYABIL, DUC OF NORMANDIE.

This romance seems to have been extremely popular in France. An old French romance, in prose, entitled “Robert le Diable,” is quoted by Carpentier;

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¹ Warton’s History of English Poetry, vol. iii. 58.

² Chaucer’s Romaunt of the Rose, 1561, l. 121.

³ Otia Imperialia ap. Script. Rer. Brunsvic. vol. i. p. 978.

⁴ Fordun’s Scotichron. à Goodall, vol. 2. p. 9

⁵ Barbour’s Bruce, à Pinkerton, vol. i. p. 31.

and another, on the same subject, occurs in *Bibl. Bleue*, vol. 1. Warton, on the authority of Beauchamp, mentions a French morality on this subject, entitled, "Comment il fut enjoinct à Robert le Diable, fils du Duc de Normandie, pour ses mesfaits, de faire le fol sans parler, et depuis N. S. eut merci delui."

An excellent edition of the English metrical romance was published, at London, in 1798, by J. Herbert, from an ancient illuminated MS., which the editor supposes to have been transcribed from an ancient edition in 4to, printed either by Pynson, or Wynken de Worde.

VIII. CLARYADES AND MALIADES. Of this romance, a fine MS., of the latter part of the 16th century, is preserved in the New-Hailes Library. Though the end, and seven folios of the beginning, be wanting, it contains above 13,000 lines, and is divided into five books. The Romance has all the peculiarities of Scottish diction and orthography; but appears, according to the author's declaration in the fifth book, to be a translation from the French.

"Nocht can my pen discryue nor zit advance,
His valiant deidis nor his chevalrie,
So far as might be reasoun satisfie,
He that in French has red this historie;
To sic ane rethorick ather be laud and glorie,
As unto him that did this buik compyle,
In French illumining with his golden style;
And he that did it out of French transleat,
Hes it depaint of languag full ornat,
And lustie termis richt poetically;
Bot I the third, and secundest of all,

Can-

Cannot so meitter, as thay put in prose ;
 Full oft they put the nettill for the rose,
 And oft the bindweid for the lillie quhyte.”—

The poem seems to have been composed for recitation, as the author sometimes mentions his auditors ; as in the second book,

“ It sould me vex and eik my awditouris,
 For to indyte the half of thair dolouris.”

The countries of

“ Garnat, Galice, France & Spainze,
 Ingland, Irland, Esture & Castelzie,”

are enumerated in this romance ; and the “ kingrik of England” is ranked as “ nixt vnder France, of lawde, honor, and fame.” The Bishop of “ Durhame,” and the Knight of Northumberland, are mentioned in different passages, as well as “ Sir Gilzam de la Forrest of Scotts regioun,” and “ Sir Hew de la Bas of that natione.” Before each of the books, a blank space is left, apparently for the prologue ; the insertion of which is, however, omitted by the transcriber, except in the fifth book, which commences,

“ In Mayis seasoune, soft and sweit,
 When balmie liquor dois on leavis gleit,
 And bellis brekis, and blomis on breid,
 And pleasantlie enamellit is the meid,
 All ower depaintit with cullouris new ”—

Here the transcriber breaks off abruptly.

Several characters of classical antiquity are mentioned in Clariodus and Meliades ; but they are such as are more famous in Gothic romance, than in the ancient authors. It may therefore be presumed, when the author mentions “ Æolus, Neptunus, Venus, Laceres, Apollo, Heline, and Penelope,” that he refers to

those convenient chronicles of the middle ages, which superseded the necessity of consulting the classics; especially as he likewise mentions "Panthasilla, Candas, Palexine, Dormigill, Grissald," with "Queen Proserpina and the court of Fari." The number of simple and beautiful passages in this romance, the minute delineation of the pomp and circumstance of Chivalry, the decorous reserve of the female character, and the accurate description of the forms of tournaments, and other festal entertainments, strongly suggest the propriety of publishing either the whole of the work, or such a series of extracts, as might illustrate the manners of the interesting period to which it refers. As it is possible another MS. may exist in some private library, from which the defects of the New-Hailes copy may be supplied, it may be proper to give the beginning and end of that MS. It begins with the combat of Clariodus and the Lombard Knight,

"Bright as ane angell schyning in his weid,

With force of speir upon his mightie steid"—

It ends with the tournament in France, in which Clariodus is proclaimed "Elu Count a la bell."

"Ane moneth out, did lest this tournay,

That the knights did him counter day by day"—

This romance is probably alluded to in Roswall and Lillian,

"For blyther was not *Meledas*,

When as she married *Claudius*;

Nor Belsant, that most pleasant flower,

When she got Ronald to paramour."

IX. YPOMEDON. The hero of this romance is a Norman, though his name be derived from the Theban war. He is son of Ermones King of Apulia, and, by his

his courtesy and skill in hunting, gains the affections of the heiress of Calabria, whom he visits in disguise. Warton, ¹ who has exhibited some extracts from this romance, is of opinion that it is translated from the French; and Tyrwhitt ² finds that a romance of this title was written in French by Hue de Roteland, an Englishman, about the close of the thirteenth century.

In the third class of romances, the heroes and heroines of classical antiquity are introduced in the characters of the Knights and Dames of Chivalry; and the costume and manners of the middle ages, are engrafted on the stories of Greece and Rome. As religion and morality had been closely interwoven with the texture of the system of Chivalry, and as this intimate connexion had been drawn still closer by the Crusades; the terms of Chivalry are also applied to religion. The soldier who pierced our Saviour's side, is represented as a knight, who was made "to take his speare in his hande, and justen wyth Jesus;" ³ and the Christian is denominated the knight of Christ. Thus, Paul exhorts Timothy "to traueil as a good knyghte of Crist Ihū," in teaching other men; and adds, "no man holdyng knyghthode to gode, unwrappith hys self in worldly needes." ⁴ The confusion which this intermixture of terms produced, it is easy to perceive, must have been little inferior to the ludicrous combinations of gods and heroes in the mythological systems of the ancients. Accordingly, we find, in one of the ancient romances, the worship of Pagan deities ascribed to the Mahometans, and these deities themselves represented as saints.

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¹ Warton's Hist. of English Poetry, vol. i. p. 178.

² Tyrwhitt's Canterbury Tales, 4to, vol. i. p. 41.

³ Vision of Pierce Plowman, Passus 18.

⁴ Wickliffe's New Testament, 2 Tim. ii. 3. MS.

“ Amiztful Mahoun he gan to seyn,
 And Teruagaunt of michel meyn,
 In zou was neuer no gile;
 Seyn Jubiter, and Apolin,
 Astirot, and seyn Jouin,
 Helpe now in this perile.”¹

It is extremely to be regretted, that so few romances of this class are preserved, as they are no less illustrative of the ancient vernacular language, of the manners and habits of the middle ages, than those compositions, in which the characters, as well as the costume, are peculiar to the period of Chivalry. It is not improbable, but the compositions of Gower and Lydgate, who seem to have had a predilection for classical stories, might, by the superior popularity which they attained, supersede the more ancient romances, and occasion their sinking into oblivion. The compositions of this class, mentioned in the Complaynt, are,

- I. THE TALE OF PORTEUS AND ANDROMEDA.
- II. THE TALE OF HERCULES AND THE HYDRA WITH SEVEN HEADS.
- III. THE TALE OF THE TRANSFORMATION OF ACTEON.
- IV. THE TALE OF PYRAMUS AND THISBE.
- V. THE AMOURS OF LEANDER AND HERO.
- VI. THE TALE OF JUPITER AND IÔ.
- VII. THE TALE OF JASON AND THE GOLDEN FLEECE.
- VIII. THE TALE OF THE GOLDEN APPLE.
- IX. THE TALE OF DEDALUS FORMING THE LABYRINTH FOR THE MINOTAURUS.
- X. THE TALE OF MIDAS.

XI.

¹ King of Tars, MS.

XI. OPHEUS KING OF PORTINGAL. Whether any romance of this particular title exists, is uncertain, Orpheus is probably the name intended; but I know no romance, in which he is represented as King of Portingal. In the Auchinleck ms., however, he is represented as King of Winchester; and it is possible, that Portingal may be a trivial variation of the same story. The romance, in the Auchinleck ms., is entitled *Orfeo & Heurodis*; and begins,

“ Orfeo was a king,
 In Ingland an heize lording;
 A stalworth man and hardi bo,
 Large and curteys he was also;
 His fader was comen of king Pluto,
 And his moder of king Juno;
 That sum tyme were as godes yholde,
 For aventours that thai dede and told.
 This king sojourned in Traciens,
 That was a cite of noble defens;
 For Winchester was cleped tho
 Traciens with outen no.”

The name of Winchester renders it probable, that this beautiful romance, in which the Gothic, or perhaps Celtic mythology of the Fairy court, is introduced, is of Welch origin. In the *Mort d'Arthur*,¹ the city of Camelot, a famous residence of Arthur, which contained the Round Table, is said to be Winchester; to which city, the name of Kaerguen, as Mr Ellis has observed, is given by Geoffroy of Monmouth;² from which we may infer, that it was the capital of Gwent, or Gwynneth.

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¹ *Mort d'Arthur*, Part I. c. 44.

² *Way's Fabliaux*, Vol. I. p. 246.

The romance of Orfeo and Heurodis consists of about 560 lines; the versification, for the period in which it seems to have been composed, is flowing and harmonious, and the story is adapted to the manners of Chivalry. Heurodis is carried away by the king of the Fairies, and is recovered by Orfeo, in the disguise of a minstrel. Unlike the classical story, the catastrophe terminates quite successfully. The description of Fairyland is equally beautiful for the composition, and curious for the mythology. The account of Fairy hunting, coincides with the popular superstition, beautifully delineated in that passage of the scarce and curious poem, entitled "Albania;" which begins,

"E'er since of old the haughty Thanes of Ross,"
&c.¹

As this passage has been often cited, it is better known than the following, from our romance:

"He mizt se, him bi sides,
Oft in hot undertides,
The king o fairy, with his rout,
Com to hunt him al about;
With dim cri, and bloweing,
And houndes also with him berking,
Ac no best thai no nome,
No neuer he nist whider thai bi come."

Besides this romance, the classical story of Orpheus is the subject of one of Henrysone's poems, which was printed by Chepman and Myllar in 1508, under the title of "the traitie of Orpheus kyng, and how he yeid to hewen & to hel to seik his quene." The morality of this poem is better than the poetry, which is much inferior to that of many of Henrysone's productions.

¹ Albania, p. 19.—London 1737.

productions. This author united a powerful allegorical genius with considerable descriptive powers; nor was he devoid of that dry, *naïf* humour, which characterizes his master, Chaucer.

Besides these romances, the "Tale of the Priests of Pebles" is cited in the *Complaynt*, p. 223, as a popular composition. Indeed, this enumeration of popular tales and romances, cannot be considered as complete, though it marks the peculiar taste of the author of the *Complaynt*. "The Maying of Chaucer," a copy of the "Complaint of the Black Knight," adapted to the Scottish idiom, was printed in 1508, as well as "Sir Eglamour of Artoys," a metrical romance, alluded to in "Cockelby's Sow;" which animal, it is said,

———"gaif a batell curious,
To Eglamoir of Artherus."

Douglas mentions "Peirs Plowman," "Maitland upon auld Beird Gray," "How the Wran came out of Ailssay," "Gilbert with the white hand," "How Hay of Naughton slew in Madin land." * Madin land, is probably the country of the Amazons, and seems formerly to have been the subject of some popular Scottish songs; for the following lines occur in a medley in Constable's *Ms. Cantus*:

"Wee be all of Maiden land,
Maidens you may see."

Douglas mentions "Crabbit Johnie the Reif," whose name likewise occurs in the writings of both Dunbar and Lindsay. The latter author, in his tragedy of *Beatoun*, says, that the Cardinal, in his disgrace,

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—"sum

* Douglas' *Palace of Honour*, Part III. st. 48.

—"sum time, wist not quhair to hyde his heid,
Bot disagysit, like Johne the Raif, he zeid." ¹

Lindsay likewise mentions the "Spreit of Gy," probably alluding to the romance of "Gy of Warwicke."

In a ms. poem of Wedderburne, an allusion occurs to another romance—

"Zung Pirance, the son of erle Dragabald,
Was dirlit with lufe of fair Meridiane;
Scho promest him hir lufe evin as he wald,
And in ane secret place gart him remane,
Blawand ane kandill by art magiciane,

In frost and snaw quhill day licht on the morne." ²

A considerable number of the romances here recited, appear to have been equally popular in England, about the period of the Complaynt; for, the language in which they were composed, was understood with equal facility, in both kingdoms, and the manners of the lower classes were not essentially different. In "a Letter; whcarin, part of the entertainment vntoo the queenz Maiesty, at Killingwoorth castl in Warwik Sheir, in the Soomerz Progress, 1575, is signified," we are presented with the following curious enumeration of romances and songs, which were then popular in England.

"Captin cox, an od man I promiz yoo: by profession a mason, and right skilfull, very cunning in fens, and hardy az Gawin; for his tonsword hangs at his tablz eend: great ouersight hath he in matters of storie: for as for King Arthurz boock, Huon of Burdeaus, The foour suns of Aymen, Beuys of Hamton, The squyre of lo degree, The knight of courtesy and the
ladv

¹ Lindsay's Works, p. 204. 1592.

² Bannatyne ms.

lady Faguell, Frederik of Gene, Syr Eglamoour, Syr Tryamoour, Syr Lamweil, Syr Isenbras, Syr Gawyn, Olyuer of the castl, Lucrez and Eurialus, Virgels life, The castl of Ladiez, The wido Edyth, The King and the Tanner, Friet Rous, Howleglas, Gargantua, Robinhood, Adam Bei Clim of the Clough & William of Cloudesley, The Churl and the Burd, The seuen Wise Masters, The wife lapt in a Morels skin, The sak full of nuez, The Seargeaunt that became a Fryar, Skogan, Coilyn Cloout, The Fryar and the Boy, Elynor Rummig, and the Nutbrooun maid, with many moe then I rehearz heere : I beleue he haue them all at hiz fingers endz. Then in philosophy, both morall & naturall, I think he be az naturally ouerseen : beside poetrie and astronomic, and oother hid scienceez, as I may gesse by the omberty of hiz books : whearof part, az I remember, The sheperdz kalender, The ship of Foolz, Danielz dreamz, The booke of Fortune, Stans puer ad mensam, The hy way to the Spithouse, Julian of Brainfords testament, The Castle of Loue, The booget of Demaunds, The hundred mery Talez, The book of Riddels, The seauen sororz of wemen, The prooud wiues Pater Noster, The Chapman of a peniwoorth of wit : Beside hiz auncient playz, Yooth and Charitie, Hliskorner, Nugize, Impacient pouertie, and heer with, Doctor Baords breuiary of health. What shoold I rehearz heer ? what a bunch of ballets & songs, all auncient ! az, Broom broom on hil ; So wo iz me begon ; Trolly lo ; Ouer a whinny Meg ; Hey ding a ding ; Bony lass vpon a green ; My bony on, graue me a bek ; By a bank az I lay : and a hundred mere, hath fair wrapt up in parchment, and bound with a whip cord. And az for almanaks of antiquitee (a point for Ephe-

merides) I weene hee can sheaw from Jasper Laet of Antwarp, vnto Nostradam of Frauns, and then vnto our John Securiz of Salisbury. To stay you no longer heerin, I dare saye hee hath az fair a library for thees sciencez, and az many goodly monuments, both in prose & poetry, & at afternoonz, can talk as much without book, az ony Inholder betwixt Brainfoord and Bagshot, what degree soeuer he be, " &c. ¹

This comparative view of the poetical taste of the sister kingdoms, will show, that many of the romances, which engaged the attention of the Scottish Lowlanders, were, at the same period, popular in England. Indeed, from the similarity of language and manners, it is extremely probable, that the same minstrels might occasionally exhibit their performances in both countries. Accustomed to a wandering and unsettled life, they were generally welcomed wherever they came; and, wherever they came, they were anxious to recommend themselves, by accommodating their recitations to peculiar taste, or local prejudices. When Orpheus is roughly questioned by the fairy king concerning his intrusion into the court of that monarch, the minstrel replies,

" Lord, quath he, trowe ful wel,
Y nam bot a pouer menstrel;
And, Sir, it is the maner of ous,
To seche mani a lordes hous,
Thei we nouzt welcom no be,
Zete we mot proferi forth our gle. " ²

The history of the Provençal Troubadours, of the Norman Trouveurs, and of the English Minstrels, has been

¹ Dugdale's History of Warwickshire, p. 166.

² Orfeo and Heurodis. ms.

been investigated with equal learning and ingenuity ; much curious and valuable information concerning the Welch and Irish bards has been exhibited to the public ; but the state of the Minstrels in the Scottish Lowlands, has been left in great obscurity. This subject, though intimately connected with the history of romance, popular songs, and poetry in Scotland, is extremely obscure, and the researches of the editor have not enabled him to elucidate it. In Cockelby's Sow, a bard is introduced in the most contemptible company, at the " mangery " of a harlot ; as in the following passage—

" A lunatyk, a sismatyk,
An heretyk, a purspyk,
A Lumbard, a Lolard,
An usurer, a *bard*,
An ypocreit in haly kirk,
A burn-grenge in the dirk. " ¹

Dunbar, who himself had some pretensions to the character of minstrel or bard, compensates, in some degree, the contempt which he perceived to be falling upon the order, by excluding them from the infernal regions,

" Na menstralls playit to thame but dowl,
For *glemen* thaire wer haldin out
Be day and eke by nicht. " ²

But it was not solely disrespect and contempt which the minstrels had to encounter. In an ancient Scottish law, which is commonly attributed to Achaius, it is ordered, that " all vagaboundis, fuilis, *bardis*, skudlaris, and sic lyke idill peopill, salbe brynt on the cheik, and skurged with wandis, bot gyf they fynd sum craft

¹ Cockelby's Sow, ms.

² Hailes' Bannatyne Poems, p. 32.

fo'wyn thair leving." It is probable, however, that this regulation extended only to wandering minstrels, whose vagrant habits of life had a natural tendency to lead them to be guilty of various irregularities. It has already been mentioned (p. 65.) that the laws of Heraldry prescribed the manner in which a minstrel was required to wear the arms of his prince or lord; and as the nobility of a great part of Scotland were of Norman extraction, and frequently held possessions both in Scotland and England, it is impossible to suppose that they would not imitate the manners of the Norman Barons in so important a practice as that of maintaining minstrels attached to their particular families. This opinion is corroborated by the existence of some fragments of genealogical poems in Scotland; such as, "An account of the Dunbars, Earls of Moray, and of the family of Sir Alexander Dunbar of Westfield," dated 1554, in the archives of the Westfield family. It thus begins:

"The douhty deidis with mycht armipotent,
In short sentens of nobillis to conclude,
My wit is weak and insufficient,

For our defence, yat largelie bled yair blude."¹

Fragments of a similar poem, relating to the Arbuthnot family, as I am informed by a gentleman who heard the character of Hugh le Blond, the ancestor of the family, recited; were lately current among the dependents of that house. Scot of Satchell's History of the name of Scott, is a later work, of a similar kind; which, however, marks the antiquity of the practice: as, about the middle of the 17th century, the ancient customs were by no means eradicated

¹ History of Moray, MS.

radicated from the Scottish Border. Of the genius of the Scottish minstrels, it is difficult to form an accurate opinion, as so few compositions, which can be certainly referred to them, are extant. A considerable list of the names of early Scottish poets is preserved; but, to very few of these, could the term of minstrel be applied with propriety. Henry, the author of the *Wallace*, has perhaps the best claim to this character; since, according to Major, he gained his food and clothing by the recitation of histories or "gests" before the nobles of the land.¹ I have found no mention of a "king of the minstrels" in Scotland.

From the intimate connexions of the Scottish Lowlanders with the Celtic tribes of the Highlands and Galloway, as well as with their "gude auld freindis of Erischerie of Ireland," it would have been extremely extraordinary had they remained unacquainted with the poetical history of these tribes. Among the Irish, and their descendants the Gaël of Scotland, the system of Bardism was closely interwoven with the manners and habits of the people, and has disappeared only at a very late period. Derricke, in his account of the wild or unsabdued Irish tribes, declares, that "the barde by his rimes, hath as great force amongst Woodkarne to perswade, as the eloquent oration of a learned oratour amongst the ciuill people."² The same author, mentioning "the pellicie of the bards to doe mischiefe, by repeating their forefathers actes," devoutly exclaims, "O craffie apostle, as holy as a deuill!" This Derricke, who, according to his own opinion,

"—was

¹ Major, Hist. Brit. l. iv. c. 14.

² Derricke's Image of Ireland, 1581.

" —was no famous oratour, nor craftie manne of law,
Which from a but of muskadine, a tunne of malmessie drawe,"
in his rude style, and barbarous versification, descants
on the attachment of the Irish to their own poetical his-
tory. After describing the rustic fashion of their en-
tertainments, he adds,

" Now when their gutts be full, then comes the pastime in ;
The bard and harper, melodie unto them doe beginne ;
This barde he doeth reporte, the noble conquests done,
And cke in rimes shewes forthe, at large, their glorie thereby wonne.
Thus he at randome ronnethe, he prickes the rebells on,
And shewes by such externall deeds their honour lyes upone.
And more to stir them up to prosecute their ill,
What greate renowne their fathers gotte, thei shoue by rining skill.
And thei most gladsome are, to heare of parents name,
As how, by spoiling honest men, thei wonne suche endlesse fame ;
Wherefore, like graceless graftes sprong from a wicked tree,
Thei growe, through daily exercise, to all iniquity."

The attachment of the Scottish Highlanders to the subjects of their native poetry, was not inferior to that of the Irish ; and Carswell, Bishop of the Isles, in the preface to his Irish Liturgy, published in 1566, accuses his countrymen of neglecting the sacred scriptures, from their fondness for the histories of the Milesians, Tuath de Danans, and Fingalians. Nor were the Lowlanders quite unacquainted with these Celtic heroes, though they did not hold them in high estimation. In Barbour's Bruce, the Lord of Lorn, with great propriety, compares the Scottish hero to Gowmacmorne, ' one of the most celebrated champions, among the tribes of Irish extraction. In the early editions of that poem, Fingal is likewise mentioned. It is possible, some Gaelic Poem may be still preserved, which may explain this allusion. In the " Houlate " of
Holland,

¹ Barbour's Bruce, à Pinkerton, L. III. p. 66.

Holland, an Irish Bard, acquainted with all the Kings of the "Erchrie," is personated by the raven. In the "Historie of Squyer Meldrum," and also in his Interludes, Lindsay has mentioned Gowmacmorne as a well known character. Thus, the Squire replies to the challenge of the English champion,

"Thocht thou be greit like Gowmacmorne,
Traist weill I sall zou meit the morne."¹

And in the Interludes,

"I trow yone be grit Gowmakmorne."²

In the Interlude of the "Droichis," not only "worthie king Arthour and Gawane" are mentioned, but likewise the Gaelic Fyn Mackowll and Gowmacmorne, who must, of consequence, at that time, have been characters popular among a Lowland audience. Had these personages been introduced to represent their particular characters in the Interludes, this inference might not have been logical; but as they are merely mentioned in rapid allusions, the consequence seems to follow undeniably. To vindicate the authority, or the authenticity of the Irish or Gaelic poems, which have been presented to the public, is not only foreign to the present investigation, but would require a knowledge of the various Celtic dialects, which the editor by no means possesses. He cannot, however, avoid remarking, that the Irish or Gaelic Bards, in the most early periods of Scottish history, were held in much higher approbation, than in the latter; and were even admitted to exhibit in the presence of Majesty. Thus, at the coronation of Alexander

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III,

¹ Lindsay's *Historie of Squyer Meldrum*. 1594.

² Lindsay's *Interludes*, ap. Pinkerton's *Scottish Poems*. 1782.
Vol. II. p. 18.

III, his genealogy to Fergus I. was recited by a Gaelic Bard, dressed in a scarlet tunic. ¹

For the original establishment of Minstrels or Bards, among the Celtic tribes of Ireland, Scotland, Man, Wales, Cornwall, and Armorica, it is needless to have recourse to the institutions of Druidism. Druidism is itself so obscure, that it can hardly be expected to elucidate any other subject. But it is an established fact, that, among the Celtic tribes, the order of Minstrels was more numerous, more respectable, and of more extensive influence, than in any nation of Gothic origin. The origin of romantic fiction is a most curious subject of investigation, but involved in the greatest obscurity. Those who have most deeply investigated the subject, have formed opinions extremely different; but the facts which they allege in support of their respective theories, are better calculated to establish their own opinions, than to invalidate those of others. The two systems which have attracted most attention, may be denominated the Gothic and the Arabic. Of the Gothic system, Mallet, the ingenious author of the history of Denmark, notwithstanding his numerous blunders, may be regarded as the author. During a long residence at the Court of Denmark, he imbibed a taste for the native literature of that country; and, in glowing and eloquent language, he delineates the characteristic features of the Icelandic poetry, and illustrates its probable influence upon the literature of the middle ages. His elegant translator has adopted the same opinion; and, in his *Essay on Romances*, ² adduces a variety of arguments to support

¹ Forduni *Scotichronicon*, l. x. 2.

² *Reliques of Ancient English Poetry*, Vol. III. 4th edit.

port it. This opinion has likewise been embraced by Pinkerton. The Arabic system is of higher antiquity, and probably originates from the Spanish writers, who ascribe all the peculiarities of their poetry and language, to the innovations introduced by the Moors. It is maintained by Warburton, in his remarks on *Love's Labour Lost*, and supported with copious illustrations by Warton, in his preliminary dissertation to the *History of English Poetry*. According to this system, all the peculiar ideas of the Oriental nations are ascribed to the Arabians; and every circumstance in the romances of Chivalry, which bears any species of resemblance to the Arabian fables, is immediately supposed to evince their Oriental origin. The *Moriscos*, or Song-romances of Spain, are supposed to be the models of the romances of Chivalry; the *fiestas de las canas*, of the Gothic tournaments; and the *Douazdeh rokhs*, or twelve champions of Cai Cosrou, of the *deux peres* of Charlemagne, and afterwards of Arthur's twelve knights of the Round Table. To this system, the original editor of the *Reliques of English Poetry* replies, that the *Moriscos* of the Spaniards have no kind of resemblance to their romances of Chivalry, or *historias de Cavallerias*; that the manners of the Mahometans, particularly their intercourse with the fair sex, were totally averse from the spirit of Chivalry; that the ancient Minstrels display the most profound ignorance of Mahometan customs; and that the Bretons, or Armoricans, whom Warton supposes to have been the first to adopt the Arabic fictions, were precisely the most dissimilar to the Moors of Spain, in manners, habits, and language; while no province in France was more remote in situation, than that which

they inhabited. He farther remarks, that the Arabic original of the romances of Chivalry, is invalidated by the subjects of the most ancient of these compositions; which are not Moorish, but British, or Armorican. The oldest Spanish romances are reckoned translations from the Norman French. According to Herberay, the original of Amadis de Gaul, the first romance printed in Spain, was written in the dialect of Picardy: Now, we are assured by the elegant Tressan, that the dialect of Picardy is almost exactly similar to the Norman French of the ancient *fabliaux*.¹ It must be observed, however, that this last objection applies with almost equal force to the opinion which the ingenious editor himself maintains. If the subjects of the romances of Chivalry be not Moorish or Arabian, neither are they Scandinavian. The Icelanders, like the Normans, have celebrated many of their native chiefs in their Sagas; but the subjects of many, are Welch or Armorican. Thus, in Peringskiold's list of Scandic mss., in the Royal library of Stockholm, besides a metrical history of king Arthur, which records his league with Charlemagne, the following titles occur: SAGAN AF IVENT, EINGLAND KAPPE; the history of Ewain, Arthur's best beloved knight in England, containing his combats with the Giants and Blacks. This is undoubtedly the romance of Ewain mentioned in the Complaynt. SAGAN AF HERRA BEWUS; the romance of Sir Bevis. SAGAN AF ARTUS FAGRA; the voyage of Arthur the Fair, and his two brothers, to the remotest regions of India, in quest of the Phœnix, to cure their father. I suspect this to be the "Tale of Arthur knyght, he rade on nyght," &c. in the Complaynt. TROJOMAN-

NA

¹ Tressan, version d'Amadis de Gaule, Vol. I. Discours Prelim.

NA SAGA; the history of the Trojans, commencing with Jason and Hercules. BRETTOMANNA SAGA; the history of the Bretons, deducing their origin from Troy. SAGAN AF KARLA MAGNUSE OG KOPPUM HANS; the history of Charlemagne and his knights, comprehending the exploits of Oddegeir, Rolland, Otuel, Huon, and Ferragus, with the fight of "Ronsivald." ¹ Almost all the Scandic poems, preserved, are of Icelandic origin, and ascend to no high antiquity. The Niflunga Saga, the most ancient of their historical tracts, refers to Teutonic or German authorities. The Germans themselves, according to Adelung and Eichhorn, translated their first romances from the Norman French, selecting, with particular care, those which related to the ancient British heroes, as Tristram, Gawain, and the other Knights of the Round Table. Thus, the Lancelot du Lac of Arnaud Daniel, was translated by Ulric of Zezani in 1190; and Sir Tristram, by Godfrey of Strasburg, in 1250. ² The fame of Sir Tristram among the Gothic tribes, was not inferior to that of Guy of Warwick among the Saracens; and when the tomb of a Lombard king was opened in 1339, his sword was marked with this inscription, "C'est l'espée de Meser Tristant un qui occist l'Amoroyt d'Yrlant." ³

Struck by the force of these objections to the Arabic and Scandinavian systems, an ingenious writer, of whose observations I have availed myself, suggests Armorica as the cradle of romantic fiction; and the same arguments by which that is rendered probable, apply with

¹ Wanley, ap. Hickes Thesaurus, Vol. II. p. 314-5.

² Eichhorn's Geschichte der Cultur, p. 224.

³ G. de la Flamma, ap. Scriptor. Ital. Tom. XII. p. 1028.

with still superior force to Cornwall and Wales. The inhabitants of these districts, in common with Armorica, spoke one dialect of the Celtic language, which, with some local variations, had so great a resemblance, that they understood each, without much difficulty. "Cornubienses vero et Armoricani, Britonum lingua utuntur fere persimili; Cambris tamen propter originem et convenientiam, in multis adhuc et fere cunctis, intelligibili." ¹ The remains of the Celtic language may be considered as branching into two principal dialects, each of which is divided into three different patois. The two principal dialects are the Welch and Irish. The first is divided into Welch, Armorican, and Cornish; the second into Irish, Scottish, Gaelic, and Manks; for "the Irish, Erse, and Manks," according to an Irish poet, "are three sods of one native soil." ² Of the first class, all the dialects seem to have been written languages, at a very early period. The tribes, by whom they were spoken, had lived long under the Roman government, and could scarcely have avoided receiving a tincture of Roman learning. They had long been converted to Christianity; and had consequently been made acquainted with the Scriptures. They were never mixed, or incorporated with the Gothic tribes, to whom they either opposed a vigorous resistance, or granted a precarious kind of homage; and therefore it may be presumed, that they preserved their peculiar manners and habits. The Norman Trouveurs, accordingly, refer almost constantly to Breton originals; and the Welch boast the possession of some very ancient poems. In the time of Giraldus Cambrensis, they
ascribed

¹ Gyraldi Cambriæ Descr.

² Collectanea de Rebus Hibernicis, Vol. IV. 551.

ascribed an antiquity of ten centuries to some of their poetical compositions. Perhaps this antiquity may be a little exaggerated ; but if the state of Britain, anterior to the invasion of the Saxons, be considered, it is by no means improbable, that the Mountain tribes of Wales should possess very ancient compositions. The Bretons, or Cimbric tribes, slowly resigned their independence, to the Saxons, and the Celtic tribes of Scotland. After the Saxons had seized upon the eastern coasts of the island, they seem still to have occupied the western coast, from the extremity of Cornwall to the Frith of Clyde. Governed by different independent chieftains, who, so far from acting in concert against their enemies, were frequently engaged in mutual hostilities, the most accessible districts were successively occupied by their Saxon invaders ; and the mountainous regions being thus insulated, and prevented from aiding each other, gradually contracted their territories, till they finally lost their independence. Cornwall, or West Wales, as it is often denominated, gradually lost Devonshire and Somersetshire, and, being separated from Wales, was entirely reduced, soon after the Norman conquest. Wales, divided into three principalities, still maintained its independence till the reign of Edward I. ; and, even in a later period, made some spirited efforts to acquire its freedom. The Bretons of the North, who probably occupied an extensive tract of country, extending from Wales to the Frith of Clyde, by the repeated attacks of the Scots, Picts, Danes, and Saxons, were, at a very early period, separated into various divisions. Weakened by a considerable emigration into Wales in 876, if Caradoc of Llancarvon, or his interpolator, can be trusted, their last principalities of Cum-
bria

bria or Cumberland, and Cambria or Strath-Clyde, resigned their independence; the first submitting to the Saxons in 945; the second to the Scots in 970. From these districts, the Welch language seems to have been gradually extirpated; but, as the inhabitants long preserved their peculiar manners, and enjoyed their own laws, it is extremely probable, that their histories, or traditions, would influence the early literature of Scotland. According to Innes, certain charters of Malcolm IV. and William, to the See of Glasgow, are addressed, “Francis et Anglicis, Scottis et Galweiensibus et Walensibus, et omnibus ecclesiæ S. Kentegerni de Glasgo.” The law of the Scots and Brets, is mentioned in an instrument quoted by Sir D. Dalrymple, so late as 1304.¹ Armorica, according to the Welch historians, was colonized by the provincial Britains, in the fourth century, under Maximus, a Roman general, and Conan, lord of Meiriadoc. A migration of the Welch is mentioned by Llwardhen; and, according to Gildas, many of the Britains, when assailed by the Saxons—“Transmarinas petebant regiones, cum ululatu magno, ceu celeusmatis vice, hoc modo sub velorum sinibus cantantes, *Dedisti nos tanquam oves escarum, et in gentibus dispersisti nos.*”² Armorica, as well as provincial Britain, raised the standard of revolt against Honorius, to favour the designs of the rebel Constantine; and never again resumed its allegiance. After the conversion of Clovis, it yielded a kind of nominal subjection to the Francic monarchs; but long preserved its peculiar manners and laws as a feudatory state. Even after this

¹ Hailes' Annals, Vol. I. p. 287, 4to.

² Gildas, ap. Historiæ Britann. Script. tres, à Bertram, p. 87.

this submission to the Franks, the connexion between the Armoricans, Welch and Cornish, was preserved, without interruption, till the eleventh century. To this intercourse, the Abbe Lebeuf is inclined to attribute the characteristic harshness of the Norman or romance language. ¹ As the Normans in the vicinity of Armorica, had more intercourse with its inhabitants, than with any other tribe of Celtic origin, and had, like them, an order of reciters, it was very natural that they should adopt many of the legends or stories of the Bretons. Accordingly, a Norman translation of twelve Breton *Lais*, by the poetess Marie, is preserved in the British Museum, the titles of which are enumerated in the Harleian Catalogue, Eliduc, Launval, Guigemar, &c. In the conclusion of Eliduc, the following passage occurs :

“ Del aventure de ces traïs
Li auncien Britun curteis,
Firent le lai pour remember
Q’hum nel deust pas oublier. ” ²

A version of the *Lai le Frein*, another of these poems, a fragment of which is preserved in the Auchinleck ms. thus commences :

“ We redeth oft, and findeth y write,
And this clerkes wele it wite,
Layes that ben in harping,
Ben y founde of ferli thing :
Sum bethe of wer, and sum of wo ;
And sum of ioie, and mirthe also ;
And sum of trecherie, and sum of gile ;
Of old auentours that fel while ;
And sum of bourdes, and ribandy ;
And mani ther beth of fairy ;

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Of

¹ Lebeuf, Recherches, ap. Mem. de Litt. tom. xvii. p. 718. 4to.

² Warton's History of Poetry, Prelim. Dissert. I. vol. I.

Of al thingeth that men seth,
 Mest oloue for sothe thai beth.
 In breteyne be hold time
 This layes were wrouzt, so seith this rime;
 When kinges mizt our y here,
 Of ani meruailes that ther were :
 Thai token an harp in gle and game,
 And maked a lay and zaf it name;
 Now of this auentours that weren y falle,
 Y can tel sum at nouzt alle;
 Ac herkneth lordinges sothe to sain,
 Ichil zou telle Lay le frayn.
 Bi fel a cas in breteyne,
 Where of was made Lay le frain;
 In Ingliche for to tellen y wis,
 Of an asche for sothe it is,
 On en saumple fair with alle,
 That sum time was bifalle. " 1

The romance of Emare, likewise professes to be of Armoric origin, as the author declares,

" Thys ys on of Brytayne layes,
 That was used by old dayes. " 2

Another of the Breton Lais, is THE ERLE OF THOLOUSE, a metrical romance, of which the following lines are cited by Warton :

" In romance this gest,
 A Ley of Britayn called I wys. " 3

The song of *Sir Gawayther*, is taken from one of the *Layes of Britanye*; and Chaucer attributes the same origin to his *Frankleins Tale*.

" Thise olde gentil Bretons in hir dayes,
 Of diverse adventures maden layes,
 Rimeyed in hir first Breton tonge;
 Which layes with hir instruments they songe. " 4

The

1 Lay le Freyn. Ms.

2 Tyrwhitt's *Canterbury Tales*, vol. i. p. 91. 4to.

3 Warton's *History of English Poetry*, vol. ii. p. 103.

4 Tyrwhitt's *Canterbury Tales*, vol. i. p. 447. 4to.

The opinion which Pelletier insinuates, that the Armorican tongue is incapable of poetical harmony, is too absurd, to be seriously mentioned; and could only have been rendered more ridiculous, by his immediately mentioning one Armorican legend in verse, and quoting other two poetical works in his Dictionary. Scalliger said facetiously of the Biscayans, "they say that they understand each other; but, for my part, I do not believe them:" but it is scarcely more difficult to conceive an idea of a language incapable of being understood, than to form a conception of one incapable of metrical harmony. To the British *lais*, Warton is inclined to refer *La Lai du corne*, the original of the enchanted cup of Ariosto. To all these we may add, the romance of "Orfeo and Heurodis," the author of which says,

" Harpours in Bietaine, after than,
Herd hou this meruaile bi gan;
And made her of a lay of gode likeing,
And nempned it after the king:
That lay Orfeo is y hote,
Gode is the Lay, swete is the note. " 1

The romance of SIR DEGAIRÉE, seems likewise to be of Armoric origin; for, after the enunciation, the story begins,

" In litel Bretaygne was a kyng,
Of gret poer in alle thing. " 2

That class of romances which relate to Charlemagne and his twelve peers, ought probably to be referred to the same source; since they ascribe to that French monarch, the feats which were performed by an Armoric chief. The grand source from which the fabulous history of Charlemagne is thought to be derived, is the supposititious history ascribed to his contemporary,

2 l ij

Turpin,

1 Orfeo and Heurodis. MS.

2 Sir Degairée. MS.

Turpin, which, in 1122, was declared to be genuine, by Papal authority. The history of this work, is extremely obscure ; but, as it contains an account of the pilgrimage of Charlemagne to Jerusalem, its composition must have been posterior to the Crusades. The Abbe Velly has shewn, that the principal events which figure in the romantic history of that monarch, have no relation to him whatever, though they are historically true of the Armorican chieftain, Charles Martel. It was this hero, whose father was named Pepin, and who had four sons ; who performed various exploits in the forest of Ardenne against the four sons of Aymon ; who warred against the Saxons ; who conquered the Saracens at Poitiers : It was he who instituted an order of knighthood ; who deposed the Duke of Aquitain ; and who conferred the donation of the sacred territory on the See of Rome. Is it not, therefore, more probable, that the history and exploits of this hero, should be celebrated by the minstrels of his native country, than that they should be, for the first time, narrated by a dull prosing monk, some centuries after his death ? Is it not more probable, that when the fame of Charlemartel had been eclipsed by the renown of Charlemagne, the monkish abridger of the songs of the minstrels should transfer the deeds of the one, to the other, by an error of stupidity, than that he should have deliberately falsified history, when he had no purpose to serve ? The ingenious author to which I have already referred, seems to have pointed out the source of this error. ¹ In the Armoric language, *meur* signifies, great, *mayne* ; and *marra*, a mattock, *martel* ; so that instead of Charlemagne and Charles Martel, we have Charlemeur and Charlemarra ;

¹ Enquirer No. XIX. ap. Monthly Mag. Feb. 1800.

Charlemarra; names which, from the similarity of sound, might easily be confounded. A similar blunder has been committed by the Norman Trouveur, who transferred the characteristic epithet of Caradoc, from the Welch or Armorican, to the Romance language. In the Welch Triades, the invincible Caradoc is denominated *Freich fras*, from *braich* an arm, and *bras* strong, thick, or, in Armoric, *brech bras*, strong arm; and of this epithet the Norman formed his *brise-bras*, *break-arm*, which occurs in the fabliau *Le court mantel*.¹ The author of the monkish history of Charlemagne, likewise refers to ancient songs; for he says of Earl Oell, “De hoc canitur in cantilena, usque ad hodiernam diem.”² Another class of romances relate to Arthur and the Knights of the Round Table. These are probably of Welch origin. According to Tressan, all the Norman romances of the Round Table, though versified immediately from the Latin of Rusticien de Puise, were originally derived from the ancient and fabulous chronicles of Melchin and Telezin.³ Telezin is obviously Taliessin, and Melchin is probably the Melgin mentioned as one of the earliest bards or historians by Edmund Prys about 1580.⁴ Taliessin celebrates some of the deeds of Arthur, as, the battle of Badon; and Melchin mentions his Round Table. “Had it not been for music and poetry,” say the Welch, “even the deeds of Arthur had inevitably perished.” Besides numerous *fabliaux* relating to Arthur and his knights, as, *Le Court Mantel*,

¹ Way's *Fabliaux*, vol. i. p. 236.

² Turpini *Histor.* c. XI. ap. Warton's *Hist. of English Poetry*, vol. i. Prelim. Dissert.

³ Tressan, *Corps d'Extraits de Romans de Chevalerie*, vol. i. Prelim. Discours, p. 15.

⁴ Jones' *Relicks of the Welch Bards*, p. 13 fol.

tel, &c. Lhuyd has enumerated various ancient MS. romances in the Welch language, among which are *Lhyver y Greal*, the history of Arthur and his knights. He also mentions, *Ystoria Saint Greal*; *Ystori Idrian amheraudr ag Ipotis ysprydol*, and *Ystori Boun o' Ham-tun*.¹ The language of these poems and romances, is confessed to be obsolete, by the Welch themselves, which is a strong proof of their high antiquity; especially when it is considered how careful that nation were, to prevent innovations in their language. "A qua novitate," says Davies, "nos semper adeo abhorruimus, ut legibus cautum fuerit, ne Bardi vocum novitati operam darent, sed vetustæ linguæ custodes, etiam constitutis præmiis, designarentur."² Geoffrey of Monmouth, in the preface to his British history, states, as a known fact, that the actions of Arthur and his successors, were at that period orally celebrated by the British bards. As this assertion relates to a fact, of general notoriety in his own time, and as it has never been contradicted; whatever opinion we form of that author's veracity, this circumstance must be admitted as an historical fact. But if we admit, that, in the songs of the Welch bards, the deeds of Arthur and his knights were celebrated in the 12th century, the improbability of an ancient document being found in the Welch or Armorican language, from which Geoffrey translated his British history, is annihilated. Besides, Geoffroi Gaimar, whose metrical history in the Norman or Romance language was written before 1146, or about twenty years after the composition of Geoffrey of Monmouth's British history, declares, that he a-
mended

¹ Lhuyd's Archæologia, p. 264.

² Davies' Præf. in Gram. Cambro-Britt.

mended or corrected the latter work by means of two mss. ¹ Of the Welch supposed original, entitled, "Brut-y-Brenhined," no very ancient mss. exist; but it varies considerably from the Latin of Geoffrey, particularly in the names of persons; and some of that author's supposed interpolations are omitted. ² The reason assigned by Warton, for reckoning the Welch copy a translation from the Latin of Geoffrey, That *Britannia* is rendered *Bryttaen*, instead of *Prydain*, is inconclusive; as it may with equal propriety be reckoned an evidence of the Armoric original of the work. With the history of the Britains, are closely connected the romantic fictions concerning Troy, Thebes, and the Argonautic expedition. Perhaps these may be considered as modifications of the vestiges of Roman learning, which was never quite extirpated in Britain and Armórica. That the ancient British bards were accustomed to appropriate to their own nation, the tales of classical antiquity, seems to be evinced by the passage already quoted from the romance of "Orfeo and Heurodis," in which Orpheus is represented as King of Winchester, which the bard discovers to have been originally denominated Traciens, or Thrace. Besides, the enthusiastic attachment which the Welch early displayed to the idea of their Trojan origin, can scarcely be explained, on the supposition of that notion being first started by Geoffrey of Monmouth, about the middle of the 12th century. In 1284, Archbishop Peckham, in his injunctions to the diocese of St Asaph, exhorts them to boast no more of their relation to the conquered and fugitive Trojans, but to glory in the victorious

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¹ Ellis' Specimens of the early English Poets, vol. i. p. 43.

² Morris' Observations, ap. Warton, vol. i. Essay 4.

cross of Christ. ¹ Trevisa, in his translation of Higden's Polychronicon, ironically suggests this descent of the Welch, as a reason for describing Wales before England.

“ Now this boke taketh on honde,
Wales before Englonde;
So take I in my tales,
And wende into Wales,
To that noble blood
Of Pryamus good,
Knowledge for to wynne,
Of grete Iupiters kynne,
For to have in mynde,
Dardanus kynde. ” ²

As the Welch tribes in Scotland long preserved their peculiar laws and manners, a presumption arises, that their traditions would give a tincture to the early literature of Scotland; a presumption, which derives additional strength from the early attachment of the Scottish writers to the stories of Arthur and his knights. Robert de Brunne ascribes the romance of Sir Tristrem to Thomas of Erceldoune. Wyntowne, as has been mentioned, ascribes to Huchowne of the Awle Ryale the “ Gest of Arthure,” and the “ Awyntyre of Gawane,” as well as a “ gest hystoryale,” which seems to have been a metrical version of Geoffrey, accommodated to the Scottish taste; for it is termed “ the Gest of Broyttys auld story.” Dunbar likewise ascribes “ the Aventers of Gawane ” to a poet, whom he denominates Clerk of Tranent. From the Welch or Armoric bards, it is probable that the Irish derived many of their romances of giants, fairies, ladies, and cavaliers; as there is a translation of Huon of Bourdeaux in that language. According to Mr Walker,
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¹ Concil. Wilkins, tom. ii. p. 106. 1737.

² Ranulf's Polychronicon, f. 38.

many marvellous tales are related of a terrible giant named *Ferroch*, or *Ferragh*, from whom he imagines the *Sir Ferragh* of Spencer to be derived. ¹ This is probably the Ferragus, or Veruagu, of the Trouveurs, from whom the name is adopted by Boiardo and Ariosto. He is described as a tremendous giant.

“ He hadde tventi men strengthe,
And fourti fet of lengthe,
Thilke panim hede;
And four fet in the face,
Ymeten in the place,
And fiften in brede.
His nose was a fet and more,
His browe as brestles wore,
He that it seize it sede :
He loked lotheliche,
And was as swart as piche,
Of him men mizt adrede. ” ²

The Irish was probably a written language, at a more early period than that of any other nation in the North of Europe, without the Roman pale. In the darkest period of the middle ages, Ireland not only had frequent communication with the most enlightened nations on the Continent; but was itself reckoned one of the most civilized countries of Europe. Besides the learned ecclesiastics which it boasted, the minstrels of this country excelled in music and poetry; and the order of reciters of romantic tales, is at this day hardly extirpated. According to Sir William Temple, the stories of knights, giants, dwarfs, and damsels, formed the subjects of the oral recitations of the bards ³. In the Highlands of Scotland, a similar strain of fabling

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¹ Walker's Irish Bards, p. 96.

² Roland and Veruagu. MS.

³ Temple's Miscellanies, Essay 4.

bling prevails; and as Scotland is often the scene of the Irish tales, so the romantic fables of the Scottish Gaël frequently relate to Ireland and Norway. One of the tales in the Complaynt of Scotland is denominated "The Three-footed Dog of Norway." Skail Gillenderson, probably Skald Gillenderson, is likewise, I suspect, a Scandic story. Though many of the heroes, in the romances of Arthur and his Knights, are Irish, it does not appear that these romances ever attained popularity among the Irish tribes. According to a Welsh Triad, "three nations corrupted what was taught them of the Bardism of the Bards of the Isle of Britain, by blending with it vague notions; and on that account they lost it." These nations were the Gwyzelians, or Irish, the Cymry Llydaw, or Armoricans, and the Ellmyn, or Cimbric tribes of Germany. * The subjects of the Irish tales are humorously described in a poem, quoted by Mr. Walker, entitled "Hespero-Neso-graphia," and composed by a Mr Jones,

" Romantic tales they to him told,
Of giants in the days of old;
Whose legs by much are longer than
The height even of the tallest man.
Whose monstrous teeth, with which they tore,
Were long as tusks of any bear.
How one of them did break the skull,
With's fist, of a robustious bull;
And on his shoulders bore the beast
Twice fourteen furlongs at the least
Unto his cave, and, as some say,
Did eat him every bit that day.
The next strange story which his ears
Received, was of some wolves and bears,
Who once were men of worth and fame,
But, by enchantment, brutes became;

And

* British Triads, ap. Monthly Magazine, April 1801.

And would, if tales sing truth, obtain
 Their former human shape again :
 That then through all the western ground,
 The crooked harp with joy should sound ;
 And that a monarch of their own
 Should sit upon the western throne." 1

It is curious to observe the coincidence of this Irish tradition, with that of the Welch, concerning the return of their Arthur ; who, as Lydgate expresses it,

" —is a King crowned in Faerie,
 With sceptre and sword, and with his royalte,
 And shall resort, as Lord and Sovereigne,
 Out of Faerie, and reigne in Brytaine. "

The Irish or Gaelic historical poems, many of which are still current among the Irish, and the Scottish Highlanders, have the appearance of episodes, or rhapsodies, detached from larger poems, of which they seem to have formed a part ; and a series of them, relating to Fingal and his heroes, arranged with due attention to their own allusions, would certainly form a curious historical, or rather Cyclic poem. This, I am induced to believe, Macpherson has done, though certainly without due attention to the fidelity incumbent on an editor. Perhaps such an arrangement as is exhibited in Ritson's *Robinhood*, even at the present time, is not quite impossible. Many reciters of romantic tales and ancient songs, still exist in the Highlands of Scotland ; and it is probable many more may be found in Ireland. The wild romantic ballads, which are still common in the Lowlands of Scotland, it is probable, have a similar origin. Many of them have the appearance of episodes, which, in the progress of traditional recitation, have been detached from the romances of which they originally formed a

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part.

1 Walker's *Memoirs of the Irish Bards*, p. 148.

part. Several of the ancient songs in the *Reliques* of ancient English poetry, and in the *Minstrelsy* of the Border, are of this description. The popular song of Lord William and Fair Annie, a fragment of which has been published in *Herd's Songs*, under the title of "Wha will bake my bridal bread," is obviously borrowed from the Breton *Lai le Frayn*, already mentioned. The popular songs, which relate to dragons and monsters, authenticate their legitimate derivation from the tales of Chivalry. Another class of popular songs, which describe the unnatural involvements of the passion of Love, may, with propriety, be referred to the ancient romances. Such are *Lizie Wan*, *The Bony Hind*, *The Broom blooms bony*, *the Broom blooms fair*. Such perplexing incidents as these songs describe, are frequent in romance, which often presents the most dreadful situations that imagination can conceive. The son of Sir Eglamour of Artoys marries his mother, as does Sir Degairee.

"Lo! what chaunce and wonder strong
 Bitideth mani a man wiz wrong,
 That comez in to an vncouthe thede
 And spousez wif for ani mede;
 And knowes no thing of hire kin,
 Ne sche of his neither more ne min;
 And bez iwedded to gider to libbe,
 Par auentere and bez neghz sibbe." 1

In both these instances, however, a timely explanation ensues; but not so in the *Legend of Sir Gregori*, where the following horrid eclaircissement takes place,

"Sche seyde, allas, mi foule won,
 So sinful no was neuer no nother;
 Now icham wedded to mi son,
 That on me bi zat mi brother."

Upon

1 Sir Degairee, MS.

Upon this, Gregory becomes hermit, and descends into a caverned rock, in which a dwelling was formed, "wel depe at the se grounde;" in which he causes himself to be shut up, and the key to be cast into the "se grounde."

"Ther in was his woning
 To seuenteen winter weren agon,
 Withouten mete, withouten drinke,
 Bot dewe that fel on the marbel ston." 1

The historical songs, were a species of short romances, which seem frequently to have been introduced, for the sake of variety, into those more extended poems which were recited by fyttes or cantos. Even the long romances seem to have been chaunted to particular tunes; for the tune of old Gray Steel is mentioned; and the metrical romance of Roswall and Lilian was very lately sung, to a particular tune, in Edinburgh. In the Complaynt, various musical airs, accommodated to popular dances, are mentioned, which derive their names from historical songs or metrical romances, as *John Ermistrangis Dance*, *Robene Hude*, and probably *Thom of Lyn*, which I imagine to be only a local pronunciation of Tamlene, enumerated among the romances. The fragment of Tamlene, printed in Johnson's *Scottish Museum*, is entitled "'Tam Lin;" and it is extremely probable that both forms of the word are corruptions of Thomalin or Tomlin, a name which occurs in the enumeration of rustic names in the *Pleugh Song*, a strange medley in Forbes' *Aberdeen Cantus*.

"And if it be your proper will,
 Gar call your hynds all you till;

Giakin

1 Legend of Sir Gregori, MS.

Ginkin and Willkin,
 Hankin and Rankin,
 Tarbut and *Tomlin*."

The tale of the Young Tamlene, is alluded to in another medley in the same Cantus, where the name is made Thomlin.

" The pypers drone was out of tunc,
 Sing *Young Thomlin*,
 Be merry, be merry, and twise so merrie,
 With the light of the moon."

The air of Tamlene, is extremely similar to that of "The Jew's Daughter." The Bace of Voragon, is probably another instance of the metrical romance, adapted to a musical air. Voragon may be a corruption of Veruagu, or Ferragus, a romance which seems to have been popular both in Britain and Ireland. In the list of songs which were popular in Scotland at the period when the Complaynt was composed, we find few which are still extant; and as no very ancient sets of Scottish airs exist, it is impossible to determine, with absolute certainty, whether those songs which are still preserved, were originally chaunted to their modern airs. Musical airs generally receive their denominations from the songs which are adapted to them; and as various songs are often adapted to the same tune, the air receives its name from the most popular. Hence, the various names which some tunes have in different districts, and the frequent changes of the name of the same tune. Many of the songs of Burns, are adapted to airs which are known to have existed long before that admirable poet was born, though they do not appear in any collection of musical tunes; yet, it may be presumed, that in a few years these airs will be generally known by the names of the songs which he
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has adapted to them. But simple melodies are less injured by tradition, than the songs to which they belong. Music is an universal language, which speaks, in the same intelligible tone, to all ages and denominations of men. The peasant feels that its voice is addressed to the various emotions of his heart. It soothes the uneasiness of his soul; it alleviates the fatigue of labour, and amuses the tiresomeness of solitude. He learns to love the airs with which he has often been delighted in his infancy; and the pleasureable associations with which they are connected, increase with the number of his years. The peasant may change a tune, from the inaptitude of his ear; but he is no musical composer, to alter or mangle the airs with which he is acquainted. He has not learned his favourite airs from a music-master, or in a scientific manner; but he has acquired them in his infancy, in the bosom of his family; and, in their tones, he hears the voice of his mother, of his sister, of his youthful love. There is no fibre of his heart which does not vibrate to some of his well known strains:—you cannot improve them to him; you cannot restore him the tones of affection, which he loses by any alteration. Even if he has heard those martial airs which celebrated the deeds of his ancestors, sung by their descendants, his own relations, who are no more; would he change these rude barbarous strains, for the most delectable harmony which ever flowed to the enraptured ear of mortals? No! The peasant will not change or modify his ancient musical airs, till you drive him into civilized life, and obliterate the vestiges of ancient tradition. This is no picture of fancy: I recollect the time, when I should have thought a person guilty of a
kind

kind of sacrilege, who should have changed the ancient airs of *Johnie Armstrang*, or *the Gude Wallace*. The airs of most Scottish tunes, which are still chaunted in the pastoral districts of Scotland, are much more simple than the sets which are found in collections, and which have passed under the hand of a composer. This seems to me to be a strong argument for their antiquity. Historical songs, from the nature of their subjects, are less liable to be affected by tradition, than those of any other class. Of this kind, five songs are mentioned in the *Complaynt*; three of which are still preserved, *The Battle of the Harlaw*, *The Hunts of Cheviot*, * *The Percy & Montgomery*, which was probably a Scottish copy of the Battle of Otterburn, not exactly the same with any edition extant. The *Song of Gilquhiskar* is probably lost, as well as the *Song of the Chevalier de la Beauté*, who was left as Pro-regent in Scotland when John Duke of Albany retired to France, in the minority of James V, and who was murdered in 1515. Of the other songs enumerated in the *Complaynt*, seven are metamorphosed in the *Collection of Godly Ballads* attributed to Wedderburne; 1. Allone, I veip in grit distress. 2. Rycht sorily musing in my mynde. 3. O mine hart, hay this is my sang. 4. Greuit (gryuous) is my sorrow. 5. Allace, that samyn sueit face. 6. Huntis vp; an air likewise accommodated to a particular dance. It is mentioned in a poem on May, by Alexander Scott, in the Bannatyne MS.; and, in the Muses' Threnodie, we hear of "Saint Johnston's Hunts up." 7. In ane mirthful morow; which is probably the song "Into a mirthful May morning," in Forbes' Aberdeen Can-

tus.

* Reliques of Ancient English Poetry, Vol. I. p. 4.

tus. 8. Al Cristin mennis dance ; the appropriate air of the song, " Be blyth all Christin men, and sing."

Seven of these songs are either English, or common to England and Scotland. 1. Pastance vitht gude companye. This is conjectured to be the English " Paste tyme in good cumpanye," termed " the King's Ballet," in an ancient MS. in the possession of Mr Ritson, who is inclined to attribute it to Henry VIII, " who," according to Hall, " was accustomed to amuse himself with playing at the *recorders*, flute, virginals, and in setting of songes, or making of balattes." 2. Cou thou me the raschis grene. " Colle to me the rysshys grene," is the chorus of an old English song. 3. Kyng Villzamis note, supposed, very improbably, to be the *Kingis note*, sung by Nicholas, in Chaucer's Miller's Tale. 4. Huntis up: According to Puttenham, " one Gray acquired the favour of Henry VIII, and afterwards that of the Duke of Somerset, Protector, for making " certaine merry ballades," whereof one chiefly was, *The Hunte is up*, the hunte is up." 5. Brume, brume on hil. This song is mentioned by Lancham, describing the literary collection of Captain Cox, the mason of Coventry. And Mr Ritson cites, from an old Morality, the following lines :

" Brome, brome on hill,
The gentle brome on hill hill ;
Brome, brome on Hiae hill,
The gentle brome on Hiae hill ;
The brome stands on Hiae hill."

6. Greuit is my corrou—printed by Mr Ritson, in his Ancient Songs, under the title of " the Dying Maiden's Complaint." 7. Trel-y lolce. This is like

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¹ Ritson's Ancient Song, Pref. I iss. p. 53.

² ————— p. 23.

wise mentioned by Lancham; and a copy of verses, with this title, is printed in Ritson's *Ancient Songs*. The song in the *Complaynt*, however, is denominated "Trolee lolee lemman dou;" and the English song does not exhibit the latter part of the chorus. "Trolee lolee," seems to have been almost as common a burden, or chorus, as "hey derry down." It appears from a medley in Constable's MS. Cantus, of the latter part of the 17th century, to have been the original chorus of the modern "Waly waly."

" Hey troly loly, love is joly,
 A whyle, whill it is new;
 When it is old, it grows full cold,
 Woe worth the love untrue."

From this instance, it seems reasonable to infer, that various ancient Scottish airs may still exist under modern names. I do not consider the existence of a song or poem, in Scottish or English orthography, to be any decisive proof of its original; for, before the beginning of the 16th century, the English and Scottish dialects were so slightly different, that a trivial variation of the orthography is all that is necessary to assign a composition to either kingdom.

Of the remaining songs, 1. "Stil undir the leyuis grene," a poem of very considerable merit, is found in Pinkerton's *Maitland Poems*.¹ The air of this tune seems to have been accommodated to a dance, which is denominated "Lewis Grene." 2. "The frog cam to the myl dur." Mr Warton mentions a ballad "of a moste straunge weddinge of the frogge and the mouse," licensed by the stationers in 1580. Many confused and obscure rhymes concerning the marriages of cats, mice, frogs, and rats, tenaciously retain their hold

¹ Pinkerton's *Maitland Poems*, p. 205.

hold of the memories of nurses and children in Scotland. The following may serve as a specimen :

“ The frog (cat) sat in the mill-door, spin, spin, spinning;
When by came the little mouse, rin, rin, running.”

The mouse proposes to join her in spinning; and inquires,

“ But where will I get a spindle, fair lady mine ! ”
when the frog desires it to take

“ The auld mill lever ” or lever.

3. “ Billie, vil thou cum by a late,
And belt the in Sanct Francis cord.”

In Constable's MS. Cantus, the following lines of this song are introduced into a medley :

“ Billie, will ye cum by a late,
And tuich it with your pin, trow low.”

4. “ Al musing of mervellis amys bef I gone.”

A verse of this song occurs in the same MS. Cantus.

“ All musing of mervellis in the mid morn,
Through a slunk in a slaid, amisse have I gone;
I heard a song me beside, that rest from me my spile,
But through my dream, as I dreamed, this was the effile.”

5. “ O lusty Maye vilit Flora quene.” This beautiful song is printed by Chepman and Myllar in 1568, and also in Forbes's Aberdeen Cantus: a copy, with several variations, is preserved in the Bannystyne MS.

6. “ Fayr luf, lent thou me thy mantil, boy ! ”
The original song is probably lost; but a ludicrous parody, in which the chorus is preserved, is well known in the South of Scotland. It begins,

“ Our guidman's away to the Mers
Wi' the mantle, jo ! wi' the mantle, jo !
Wi' his breiks on his heid, and his bonnet on his —
Wi' the merry, merry mantle o' the green, jo ! ”

Such ridiculous fragments were undoubtedly unworthy of preservation, if it were possible, by any au-

ther means, to trace the evanescent vestiges of our national song.

7. "Bag lap and a'," is a well known air; and, as Mr Dalzell has observed, preserved in Oswald's Collection.¹ I believe the song might be still recovered.

8. The air, of "Fut before gossep," is supposed to belong to the Witch song,

"Commer, goe ye before, commer, goe ye;

Gif ye will not goe before, commer let me."²

—quoted by Mr Ritson. Another Witch song, "The silly bit chicken," is still popular in the South of Scotland. The first verse runs thus,

"The silly bit chicken, gar cast her a pickle,

And she'll grow mickle, and she'll grow mickle;

And she'll grow mickle, and she'll do gude,

And lay an egg to my little brude."

Of the numerous Scottish songs, the fragments of which are still preserved by tradition, only those of the historical class, can be referred to any certain æra, except they have had the fortune to be accidentally quoted. But the songs which are of this class, seldom have any superior marks of antiquity. Thus, "*Goe from my window, goe*," which is quoted by Beaumont and Fletcher, in *the Knight of the Burning Pestle*, and is likewise metamorphosed into a spiritual song, might easily impose upon a person, as a composition of modern date. I have heard it sung; and, from the style, should never have attributed to it the antiquity which it may justly claim. Another of these fallacious compositions, which might baffle the acuteness of criticism, is the very ancient song, "*Hey now the day dawis*," which

¹ Dalzell's Fragments of Scottish History, p. 58.

² Ritson's Scottish Songs, Vol. I. Prelim. Disc: p. 116.

which is not only metamorphosed into a spiritual song, but quoted by G. Douglas and Dunbar; and must have been known in England before 1500, as the chorus is assumed in a musical ms. of that period.¹ The original song, at least that which is alluded to in the Elegy on the Piper of Kilbarchan, occurs in a ms. of the Drummond collection, which contains poems by Captain A. Montgomerie, and is deposited in the College Library at Edinburgh. The song, which I suspect to be ancient, begins,

“ Hay now the day dawis,
The jolie cok crawis,
Now shrowds the shawis,
Throu natur anone;
The thissell cok cryis,
On lovers vha lyis,
Now skaillis the skyis,
The nicht is neir gone.”²

The Songs and Dances, mentioned in the following passage of Cockelby's *Sow*, a poem anterior to the time of both Douglas and Dunbar, must have belonged to the 15th century. As it describes a picture of coarse rustic festivity, it may be safely inferred, that they are among those, which, at that period, were most popular among the lower classes:

“ And his cousing Copyn Cull,
“ *Efeul of bellis ful full,*”
Led the dance and began,
Play us “ *Joly lemmanc,*”
Sum trottet, “ *Tras and Trenais,*”
Sum balterit “ *The Bus,*”
Sum “ *perdolly,*” sum “ *trolly lolly,*”
Sum “ *Cok crawe thou gill day,*”
“ *Tawybank and Terway,*”

¹ Ritson's *Scottish Songs*, Vol. I. Prelim. Disc. p. 31.

² Montgomerie's *Poems*, ms.

Sum "*Lincolne*," sum "*Lindsay*,"
 Sum "*Joly lemman, darwis it not day*,"
 Sum "*Be zone wodeyd*" singis,
 Sum "*Late lait in ewinnyngis*,"
 Sum "*Joly Martene, with a mok*,"
 Sum "*Lulalow lute cok*,"
 Sum bakkit, sum bingit,
 Sum crakkit, sum cringit,
 Sum movit "*most mak revell*,"
 Sum "*Symon sonis of Lubynefell*,"
 Sum "*Maister Peir de Conzate*,"
 And vyir sum "*in Cousate*,"
 At leser drest to dance;
 Sum "*Ourfute*," sum "*Orliance*,"
 Sum "*Rusty bully, with a bek*,"
 And every mote in vyeris nek;
 Sum visit the dansis to deme,
 Of Cipres and Boheme;
 Sum the faitis full zarne,
 Off Portingall and Naverne;
 Sum counterfutit the gyis of Spaine,
 Sum Italy, sum Almaine;
 Sum noisit Napillis anone,
 And vyir sum of Arragone;
 Sum "*the Cane of Tartary*,"
 Sum "*the Soldane of Surry*." —
 Than all arrayit in a ring,
 Dansit "*my deir derling*." —
 Thay movit in thair mad muting,
 And all thay falit in futing;
 For werit wes thair menstralis,
 Thair instrumentis in tonis felis;
 And all thair plat pure pansis,
 Coud no^t the fete of ony dansis;
 Bot such thing as affeiris
 To hirdis, and thair maneris;
 Ffor thay hard speik of men gud,
 And small thairof understud;
 Bot hurlit furth upoun heid,
 A cojoyne cull coud thame lede;

And

And so thay wend thay weill dancit,
 And did bot practit, and pransit;
 Bot quhen thay had all done,
 It was a tratlyng out of tune." ¹

Of the airs mentioned in this poem, I suspect "Twysbank" to be the appropriate tune of a song preserved in the Bannatyne ms. which commences,

"Quhen Tayis bank wes blomit brycht."

"Ouirfute and Orliance," are mentioned in a curious poem on the "laying of a gaist," in the Bannatyne ms., which begins,

"Listis, Lordis, I sall zou tell." ²

Lutecok is mentioned in Constable's ms. Cantus, as likewise "My deir derling," which is there termed "My dayes darling." Lindsay mentions, in his Complaynt, the air of "*Ginkerton*," which he had been accustomed to play on his lute to James V. during the minority of that Prince. A verse of this song occurs in Constable's ms. Cantus.

"I would go twentie mile, I would go twentie mild,
 I would go twentie mile on my bair foot,
 Ginkertoune, Ginkertoune, till hear him, Ginkertoune,
 Play on a lute."

From the medley songs of this curious Cantus, which are probably transcribed from the first edition of Forbes' Aberdeen Cantus, which contains the Plough song, likewise found in this ms., I transcribe the following scraps of ancient songs, several of which I have heard sung, and believe they may still exist.

"The

¹ Cockelby's Sow, ms.

² The "Gaist," in this poem, is married to the "Spensie Sic,"
 And crowad him kyng of *Kandelis*;
 And thay gat them betwene,
Orpheus King, and Elpha Quene."

This probably alludes to some ancient Romance, or Song.

The nock is out of Johnes bow——
 First when Robin good bow bare,
 Wes never bairne so bold——
 Sing soft-a, sing soft-a,
 Of our door pins ye know the gins,
 Yee tirl'd on them full oft-a——
 Methinks thy banks bloome best——
 Haill, gouke, how manie years——
 The maveis on a tree she sat,
 Singing with notes clear——
 ——Joly Robin,
 Goe to the greenwood to thy lemman——
 Titbore, tatbore, what corn maw ye?——
 Aiken brake at barnes door,
 What horse in the towne
 Shall I ride on?——
 Come all your old malt to me,
 Come all your old malt to me,
 And yee shall have the draffe again,
 Tho' all our dukes should die——
 Thy love leggs sore bunden-a——
 The reill, the reill of Aves,
 The joliest reill that ever wes——
 What in a zeapin carle art thou!——
 All of silver is my bow——
 Johne Robison, Johne Robison,
 That fair young man Johne Robisone——
 ——Goe to the green wood,
 My good love, goe with me——
 I bigged a bour to my lemman,
 In land is none so fair——
 The humlock is the best-a seed
 That anie man may sow;
 When bairnes greets after bread,
 Give them a horne to blow——
 The ring of the rash, of the gowan,
 In the coole of the night come my lemman,
 And yellow haire above her brow——
 ——Silver wood, and thow wer myne——
 Come reike mee the rowan tree——

Come row to me round about, bony dowie——
 So sweetly sings the nightingale,
 For loue trulie loly lola——
 All the moane that I make, sayes the goodman,
 Who's have my bony wyfe, dead when I am ;
 " Care for thy wynding sheet, false lurdan,
 For I shall gett ane vther when thou art gone—— "

Besides these fragments, this curious Cantus contains several others ; as, a scrap of " My gudame," the parody of which was printed in 1508 by Chepman and Myllar, and has been reprinted by Pinkerton in his *Scottish Poems*, 1792.

" My gudame for ever and ay-a,
 Was never widow so gay-a——
 The begger sett his daughter well, &c.——
 The fryare had on a coule of ridd,
 Hee spyed the prettie wench komeing her head, &c.——
 Be soft and sober I you pray, &c.——
 I and my cummer, my cummer and I,
 Shall never part with our mouth so dry—— "

The last of these fragments is a scrap of the well known song, " Todlen hame. " In a ms. collection of airs adapted to the Lyra Viol, written soon after the Revolution, I find the following airs : " Over the mure to Maggie ; " " Robin and Jonnet ; " " My dearie, if thou dye ; " " Money in both the pockets ; " " The lady's gowne ; " " Bonie Nanie ; " " Meggie, I must love thee ; " " Where Hellen lays ; " " Strick upon a strogin ; " " Hallo even ; " " Happie man is he ; " " Womans work will never be done ; " " Jocke the laird's brother ; " " Bonie lassie ; " " Jenny, I told you ; " " The Gilliflower ; " " The bony brow ; " " The New Kirk gavell ; " " The Nightingall ; " " Jockie went to the wood ; " " Sweet Willie ; " " Bony roaring Willie ; " " Tweed side ; " " When she came ben

(she bobbit); " " Full fa my eyes; " " When the bryd cam ben, she becked; " " The Colleyrs daughter; " " Foull take the wars; " " The milkeine pell; " " The bonie brookit lassie, blew beneath the eyes. "

These minute notices, had the history of Scottish song never become a subject of discussion, might have been deemed trivial or superfluous. But as it has not only been the subject of much speculation, but also of curious inquiry, perhaps they may contribute to the elucidation of a question, which only admits of this kind of illustration, and where the minutest notices are often the most desirable. As the ancient Scottish airs received their names from the songs to which they were appropriated, I have, in this discussion, constantly regarded the existence of an air or dance, as a proof of the existence of an ancient song. The ms. collection which I have quoted, is not indeed of great antiquity; but as it approaches the æra of the Revolution, it enables us to advance a step beyond Ramsay; and as it shows that these songs were popular at the time of the Revolution, it renders it probable, that their origin is of a much older date. Indeed, the æra of the Revolution seems to be that of the decline of Scottish music and song. Until that period, the remains of the bards or minstrels, existed in almost every quarter of the Scottish Lowlands; but, after that æra, scarcely any vestige of them can be traced. They do not appear to have been branded on the cheek with a hot iron, according to an ancient law already quoted; neither were they yoked in the plough, instead of the ox, according to a law of Macbeth; ¹ but they sunk under the silent and slow pressure of neglect and contempt. Mr

George

¹ Barrington's Observations on the Statutes, p. 294.

George Martine of Clermont, who is supposed to have been secretary to Sharp, Archbishop of St Andrews, notices the approaching extinction of the order. "The bards at length degenerated, by degrees, into common ballad makers; for they gave themselves up to the making of mystical rhymes, and to magic and necromancy.—To our fathers time, and ours, something remained, and still does, of this ancient order; and they are called by others, and by themselves Jockies, who go about begging, and use still to recite the sluggornes of most of the true ancient surnames of Scotland, from old experience and observation. Some of them I have discoursed, and found to have reason and discretion. One of them told me, there were not now twelve of them in the whole isle; but he remembered the time when they abounded, so as, at one time, he was one of five that usuallie met at St Andrews." ¹

In these illustrations of different subjects introduced in the Complaynt of Scotland, the Editor cannot flatter himself with the hope of avoiding numerous mistakes. The science of Antiquities rests on a basis of minute particulars, the result of an extensive deduction; and derives important conclusions from objects apparently so trivial, as to elude common observation. An error, in itself of the most trivial nature, is often productive of important consequences. It is the minute seed of a plant, which soon expands into a spreading tree. Conscious, therefore, of the danger of inattention, the facility of error, and the difficulty of the topics which he has ventured to discuss, presumption or arrogance would have been quite inexcusable. But, while he has endeavoured to avoid the allurements of novelty, he has paid little respect to the

¹ Martine's Reliquiæ Divi Andree, p. 3.

evidence of authority, when argument did not produce conviction. Many of his desultory remarks, might perhaps have appeared, with greater propriety, in the form of notes ; but he preferred the continuous form of a Dissertation, as giving a more complete view of the subject. From the nature of the evidence adduced, he scarcely expects his remarks concerning the Author of the *Complaynt* to produce conviction ; but he has endeavoured to state the impression made on his own mind ; and, at all events, the coincidences which he has noticed, may be regarded as curious. Many of the historical examples mentioned, occur in Gower, Lydgate, and Wyntowne, as well as the Latin chroniclers ; and, consequently, the historical coincidences may perhaps be easily explained, if considered separately ; but, united with the rest, certainly strengthen the argument. Those, however, who place greater confidence in the authority of the Harleian Catalogue, than the editor, will be of a different opinion. With respect to the Heraldic ms. quoted, though some detached fragments may perhaps have been compiled or translated by Lindsay, it is doubtful, whether any considerable part of it can possibly be attributed to that author. The Book of “ *Cotearmouris*,” and that of the Order of Chivalry, may probably be attributed to Lady Juliana Berners. The titles, however, and the subjects of some of the tracts, coincide with those of the ms. translation of Bonnet’s book of *Battles Armour* and the Order of Chivalry, into Scottish, in 1456 ; a work which appears to have been seen by Mackenzie, and which he ascribes to Sir Gilbert Hay. Perhaps the extracts adduced from this ms, may contribute to elucidate this obscure point of literary history. The

extracts

extracts from Irland's Theological System, and Ballentine's Livy, with the reprint of the fragment of the Porteous of Noblenes, are contributions to the history of Scottish prose; the poetical extracts have generally a merit of their own. Though the authority of Irland is not to be lightly disregarded, some suspicions may perhaps be entertained, that the "Orisoune of Chaucer" ought rather to be attributed to Lydgate, several of whose religious compositions occur in the Bannatyne ms. The unexpected length to which these remarks have extended, renders it impossible for the editor to subjoin, as he originally intended, an examination of the style of the Complaynt, with an essay on the history of the Scottish language. It only remains, therefore, to state the process, which has been observed, in preparing, for the press, an edition, which claims the merit of scrupulous fidelity, with whatever defects it may be incumbered. Of the Complaynt of Scotland, only four copies are known to be extant; one of which is deposited in the British Museum; another belongs to His Grace the Duke of Roxburgh; a third to John M'Gowan Esq.; and the fourth to Mr G. Paton. All these copies were imperfect; but three of them have been completed from each other. The two last have been constantly used in this edition; and the Museum copy has been occasionally consulted.¹ For convenience of reference, the pages in this edition correspond exactly with those of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preserved, except in the case of

¹ For this favour, I beg leave to acknowledge the polite assistance of Mr Heber, Mr Ellis, and Mr Park.

of obvious typographical blunders. With all his respect for ancient authors, the editor has never ceased to recollect, that no ancient of them all, is so old as common sense ; and he is ready to admit, that the preservation of an obvious typographical error, has always appeared to him, as flagrant a violation of common sense, as the preservation of an inverted word or letter ; a species of inaccuracy, which the most rigid antiquary does not hesitate to correct. To enable every person to determine, whether this licence has been abused, a list of such alterations is subjoined. In marginal quotations of classical authors, which were generally very erroneous, without being capable of illustrating any point of orthography or grammar, the true reading has been silently restored. With respect to the punctuation, as that of the original was almost constantly erroneous, without any attention to system, it has been corrected when necessary ; and the semicolon, which does not occur in the original, has been sometimes employed. In this edition, the letter *z* has been constantly retained as the representative of *y* ; a practice severely reprobated by Pinkerton, ¹ who asserts, that the *y* consonant, and the common *z*, are carefully distinguished in all the old editions of authors. I might have adduced, in my favour, the authority of Ruddiman, and the original editor of the *Reliques* of ancient English poetry ; but little attention had been paid to authority, had not the *Complaynt* itself exhibited evidence, that these two sounds are represented by the same character. The words, *zeil*, p. 41, *zenith*, p. 76, and *zodiac*, p. 77, &c. are printed with the same initial character, as *zou* or *zour*. As the ancient

¹ Pinkerton's *Maitland Poems*, p. 520.

cient character, derived from the Saxon, represented both sounds, the uniform substitution of the modern z, with the same plenitude of power, did not appear to be a gross violation of propriety. At the same time, the use of the ancient z would certainly have been preferable, could it have been procured. Neither is the assertion of Pinkerton, that the capitals of the Z and the Y consonant, are always distinguished, to be considered as accurate; for, in Charters' edition of Lindsay in 1592, Hart's edition of the Godlie Ballads, and almost every other old edition of a Scottish author, they are used indiscriminately. In the Complaynt, the y consonant occasionally supplies the place of g, as, p. 40, *forzettis*—forgets; but this orthography seems to originate from the Scottish pronunciation, which, even at present, employs a y in this, and similar instances. In the Glossary, without affecting to trace etymologies, the editor has generally adduced such *synonymes* from the cognate languages, as he apprehended might tend to elucidate the origin, or the history of the vocable; but, in cases of difficulty, he has chiefly relied on his *familiar* acquaintance, from his infancy, with the Scottish Border dialect; a dialect, in which he has often heard many words in common use, of which glossarists have not even attempted an explanation. To render this part of the work in some degree amusing, he has sometimes adduced apposite passages from books and MSS. which he has had an opportunity of consulting; and he has availed himself of every opportunity of elucidating popular opinions and superstitions; which, from their fleeting and unsubstantial nature, are subject to slow and almost imperceptible gradations of change.

change. To such popular opinions and traditions, there are numerous allusions in our oldest and most respectable writers, which presented no difficulty to their contemporaries; and hence, the necessity of explaining these allusions, has seldom been perceived, till the opportunity was lost. Though he thinks that these traditions may often illustrate both history and literature, he is unconscious of yielding them an improper deference, where any other kind of evidence could be procured. But where the steady light of history fails, the dark lantern of tradition is all that remains to shed an uncertain glimmering beam over the darkness of the ages that have passed away. “Cura non deesset si qua ad verum via inquirentem ferret: nunc fama rerum standum est, ubi certam derogat vetustas fidem.” Liv. l. vii. c. 6.

ERRATA IN THE DISSERTATION.

p. 13. l. 20.	for James V.	read James IV.
25. 9.	.. has	.. had
74. 14.	after author	supply falling
116. note.	for snog	read song
158. 17.	.. their	.. the
191. 15.	.. stil	.. still
193. last line.	after ascribed	supply by tradition
212. 4.	dele from it	
242. 19.	for Porteus	read Perseus
258. 5.	after each	supply other

IN THE GLOSSARY.

Though the *Redsbank* be a provincial name of the Fieldfare, it properly denotes a species of *Scolopax*.

Trosses might with more propriety be defined *rings* or *travellers* encompassing the masts of vessels; and then, *to wire the trosses*, will simply signify, *to veer the trosses*.

The
COMPLAINT
of
SCOTLAND.

TO THE
EXCELLENT ANDE ILLVSTIR
MARIE QUEEN OF SCOTLANDE,
THE MARGAREIT ANDE PERLE
OF PRINCESSIS.

THE immortal gloir, that procedis be the
rycht lyne of vertu, fra zour magnanime
auāsing of the public veil of the affligit re-
alme of scotlande, is abundantly dilatit athort
al cuntreis, throucht the quhilk the precius
germe of zour nobilite, bringis nocht furtht;
alanerly, branchis ande tendir leyuis of ver-
tu: bot as veil it bringis furtht salutiffere &
hoilsum frute of honour, quhilk is ane immor-
tal ande supernatural medicyne, to cure &
to gar conuallesse al the langorius desolat &
affligit pepil, quhilkis ar al mast disparit of
mennis supple, ande reddy to be venquest &
to be cum randrit in the subiection ande ca-
ptiuite of our mortal ald enemeis, be rason
that ther cruel inuasions aperis to be onre-
medabil. The special cause of our afflictio-

ne hes procedit of thre vehement plagis quhilk hes al maist succumbit oure cuntre in final euertione. that is to saye, the cruele inuasions of oure ald enemeis, the uniuersal pestilens ande mortalite, that hes occurit mercyles among the pepil, ande the contentione of diuerse of the thre estaitis of scotlād. throucht the quhilk thre plagis, the uniuersal pepil ar be cum distitute of iustice policie ande of al verteus bysynes of body ande saul. Ande nou, illustir princes, engendrit of magnanime genologie, & descendit of Royal progenituris, zour regement ande gouernyng, ande alse zour honorabil amplitude of verteouse dignite inccessis daly in the contenuall auansing of the deffens of oure cuntre, quhar for zour heroyque vertu is of mair admiratione, nor vas of valeria the dochtir of the prudent consul publicola, or of cloelia, lucrezia, penelope, cornelia, semiramis, thomaris, penthasillie, or of ony vthir verteouse lady that plutarque or bocchas hes discriuit, to be in perpetual memore. for al thair nobil actis ar nocht to be comparit to the actis that zour prudēs garris daly be exsecut, cōtrar the cruel voffis of ingland. The quhilkz volffis ar nocht the ra-

uand sauuage volffis of strait montanis ande
 vyild fforrestis, that deuoris nolt ande scheip
 for ther pray: bot rather tha ar dissaitful vol-
 fis quhilkis hes euir been oure aid enemei.
 Ande nou sen the deceis of oure nobyl illu-
 stir prince Kyng iames the fyift, zour vnqu-
 hile faythtful lord and hisband, tha said ra-
 uisant volfis of ingland hes intendit ane en-
 iust veyr be ane sinister inuentit false titil
 contrar our realme, in hope to deuoir the
 vniuersal floc of oure scottis natione, ande
 to extinct oure generatione furtht of reme-
 morance: Bot nochtheles gode, of his diuy-
 ne bounte, heffand compassione of his pure
 affligit pepil, ande alse beand mouit con-
 trar the ravisant volfis of ingland, he of his
 grace hes inspirit zou to be ane instrument
 to delyuir vs fra the captiuite of the cruel
 philaris the protector of ingland: as he in-
 spirit queen esther to delyuir the captiue ie-
 uis quhen thai & mordocheus var sinister-
 ly accusit, and alse persecutit be amman,
 be for assuerus kyng of iude. and as the holy
 vedou iudich vas inspirit to delyuir the ie-
 uis fra the crualte of that infideil pagan oli-
 phernes. Ther is na prudēt man that vil iuge

Jude 8.

that this pistil procedis of assentatiōe or adulatione, cōsiderant thāt ve maye see perfytlye quhou that zour grace takkis pane to duelle ī ane straynge cūtre distitute of iustice. Ande als zour grace beād absēt fra zour only zong dochter, our nobil princes, and rychteous heretour of scotlād : quha is presentlye veil tretit ī the gouernāce of hyr fadir of lau, the maist illustir potēt prince of the maist fertil & pacebil realme, vndir the machine of the supreme olimp, quhar that zour grace mycht remane & duel amāg the nobil princis & princessis of France, quhilkis ar zour natie frendis of consanguinite ande affinite, ande ther ze mycht posses abūdance of al pleiseirs most conuenient for your nobilite, bot zit the feruent loue that zour grace baris touart that tendir pupil zour only dochtir, ande for the delyuring of hyr heretage furtht of captiuite, ze daly of zour gudnes induris as grit pane, as the queē ysicrata indurit vitht hyr lorde medredates. zour grace deseruis nocht to be callit ane nobil alanerly, trocht zour verteous verkis, bot as veil ze suld be callit ane nobil of genolligie, be rason that ze ar descendit of the maist vailzeant princis that ar vndir the capc

of hauyn. ther can nocht be ane mair ample probatiōe, nor is the famous atentic croniklis of diuers realmes, ande alse the verteuōse ver-
kis dune be zour antecessours in oure dais ar euident til vs in this present seicle. In the fyrst zour grace is descendit of thē, quhilkis be ther vertu ande be ther victore' actis hes kepit ande deffendit the liberte of ther subiectis in sure p-
ce ande trāquilite, ande hes repulsit vailzeant-ly al externe violens. zour foir grandscheir godefroid of billon kyng of iherusalem, hes nocht alanerly kepit ande deffendit his pepil ande subiectis of loran, fra his prochane ene-
meis that lyis contigū about his cuntre : bot as veil be his magnanyme proues ande mar-
tial exsecutione, he delyurit the holy land of iudia furtht of the handis & possessione of the infideil pagans : quhar for the vniuersal histo-
riagrephours hes baptist hym to be ane of the principal of al the nyne noblis. for quha vald cōsidir the longinquite of his martial voyaige,
ande the grite forse of the oriental pepil, ande the multitude of infidelis ande pagan princis, quhilkis impeschit hym in that barbir strayn-
ge cuntre be diuerse cruel battellis : this veil cōsidrit, thai sal fynd that his magnanyme he-

roique ande martial entreprise, vas conuoyit & succurrit be ane diuyn miracle, rather nor be the ingyne of men. it vil be ouer prolix to rehers all the vailzeant actis of baudouyne his broder ande successour to the realme of ierusalem, ande na les prolix to rehers of his successours, quhilkis var zour predecessours, kyngis of secilie, dukis of aniou calabre ande of loran. i suld nocht forzet the tryumphant victore, exsecut ande conquiest be the vailzeant ande nobil rene inuictissime kyng of secilie duc of calabre ande loran zour gudscheir, contrar that potent prince Charles duc of Burgungze, quhilk vas repute to be ane of the maist nobil men of veyr in cristianite: zit nochtheles, he vas vēqueist ande slane, be syde the toun of nancy, be the foir said rene zour gudscheir: quhar for it aperis veil (illustir princes) that ze ar descendit doune lynyalye of thē that hes been propungnatours for the libertee of ther cuntre ande subiectis. Siklyke the nobilnes of zour vmquhile fadir broder antonius, duc of calabre loran ande of bar, quha maye be comparit to the deuot kyng, Numa pōpilius, the sycond kyng of rome, for his prudens ande dixtirite, be rason that he hes kepit

Charlis
duc of bur-
gungze
was the
grādscheir
to thi em-
prouir
Charlis the
fyift kyng
of spāgze.

his subiectis in liberte but oppressiōe, quhou
beit his cuntre lay betuix tua of the maist po-
tent princis that ringis in this varld : that is to
say, the catholic kyng of spāze elect empriour
on ane syde, ande the maist potēt cristyn kyng
of France on the tothir syde, the quhilkis tua
richekyngis hes hed diuerse tymes birnād mor-
tal veyr contrar vthirs, zit nochtheles zour no-
bil fadir broder duc of calabre ande loran hes
kepit his landis in liberte fra ther oppressiōe,
the quhilk he did be vailzeantnes ande pru-
dens. Siklyke that maist sapiēt prince ande pre-
lat fadir in gode, ihone of loran be the permis-
sione diuyne, Cardinal of the apostolic seige,
archebischop of narbon, abbot of cluny, fekkē,
ande of sanct ouyne, quha is zour fadir bro-
der, quhilk be his prudens for the public veil
off cristianite, hes been mediatour betuix di-
uers forane princis, to treit pace ande concor-
de in diuerse cuntreis, as in ytalie germanie flā-
dris ande spanze, quha hes nocht alanerly vsit
hym lyik ane sperutual pastor, bot as veil he
hes vsit hym lyik ane vailzeant captan, for ane
verteous captain can nocht exsecut ane mair
vailzeant act as quhen he purchessis pace ande
cōcord, vytht out diminutiōe of his ryght, an-

de vitht out damage slauchtir or hayrschip to be amāg the pepil, as this nobil prelat hes done diuerse tymes, vytht out dirrogatiōe of his speritual dignite. Nou (illustir princes) i vil reherse of zour nobil ande vailzeant fadir, the duc of guise, lieutenant general to the kyng of France, of all the cuntre of champayngze ande brie: his actis vald be prolix to reherse, quhil-kis hes been laitly exsecutit in oure dais. The memor of ane of his actis is recent, quhen he pat ane garnison of tua thousand men vitht in the toune of sanct quintyne, rycht vailzeātly, contrar the vil of thretty thousand of his enemeis, quhar he gart mony of his enemeis resaeue ther sepulture be for the said toune, vytht out damage or hurt til his men of veyr, quhar for euerye man maye meruel of his dexterite, vertu, ande martial sciens. his magnanyme proues did ane vthir vailzeant act, he beand bot sex thousand men, he held in subiectiōe fourty thousand at the seige of perone, ther durst none of that grit cōpanye pas bakuart nor forduart, be rason of the mony assaltis ande escarmuschis that he maid cōtrar them, quhar that he sleu mony of them, vytht out damage tyl his men of veyr, be that

industreus martial act, he renforsit the toune
vitht victualis, hagbutaris, ande munitiōs. for
the hagbutaris past neir to the camp of ther
enemeis, ande entrit in the toune but resistan-
ce, be cause that zour nobil fadir held the grit
armye of enemeis valkād on ther tothir syde,
throucht the grit assaltis ande escarmuschis
that he maid contrar them. The toune of sa-
uerne baris vytnes of his delegēt vailzeantnes,
that he maid contrar the iminēt dangeir that
vas cummand on the realme of France, at that
tyme quhen ane multitude and infinit num-
mir of mē of veyr, ande vthirs that lyuit vitht
out lau, descendit fra the hicht of germanye.
thai var of diuerse sectis, haldant straynge opi-
nions contrar the scriptour. thai purposit to
cōpel al cristianite tyl adhere to ther peruerst
opinione: zit nochtheles ther disordinat inten-
tiōe vas haistily repulsit ande extinct be the
martial sciens of zour nobil & vailzeant fadir.
Thir vailzeant actis of zour predecessours
(illustir priñces) ande zour grit prudēs, makkis
manifest, that zour grace is ane rycht nobil,
baytht of vertu ande of genoligie. al thir thin-
gis befor rehersit, i beand summond be insti-
tutione of ane gude zeil, hes tane ane teme-

rare consait to present to zour nobil grace and tracteit of the fyrst laubir of my pen. bot zit i vas lang stupefact ande timide for falt of ane perēptoir cōclusionē, i nocht heffand ane perfyte determinatione of quhat purpos or mater that var maist necessair ande honest to be dilattit : than dredour ande schame beand repulsit fra my melancolius cogitations, i began to reuolue the librarye of my vndirstanding, ande i socht all the secreit corneris of my gazophile, ymaginant vitht in the cabinet of my interior thochtis, that ther var na mater mair conuenient ande necessair for this present dolorus tyme, nor to reherse the cause ande occasione of the onmersiful afflictioē of the desolat realme of scotland. the quhilk desolatione hes occurrit be the mischance of fureous mars, that hes violently ocupeit the domicillis of tranquil pace, that sueit goddes of humaine felicitye. the quhilk tracteit i hef dediet ande direckyt to zour nobil grace, in hope that zour grace vil resaue it as humainly as it var ane riche present of grit consequēs. it vas the custum of perse, that none of the subiectis durst cūm in the presens of ther kyng, bot gyf tha brocht fū gyft or present to be delyurit til hym efferād

for ther qualite. the historigraphours rehersiis
 of ane pure man of perse, quha be chance re-
 countrit kyng darius. this pure man throucht
 grit pouerte hed no thyng to present tyli his
 kyng efftir the custum of p̄se, quhar for he ran
 til ane reueire that ran neir by, & brocht the
 palmis of his handis ful of that fresche vattir
 to the kyng for ane present. that nobil kyng,
 persauand the gude vil ande hartly obediens
 of this pure man, he resauit that litil quantite
 of cleen vattir as humainly as it hed been ane
 riche presēt of gold, ande he gart delyuir to the
 said pure mā sex thousand peces of gold, and
 ane goldin vattir lauar. fra this exēpil cum-
 mis ane vlgare adagia, quhilk sais, that quhen
 ane pure man makkis ane sacrefeis, & throucht
 his pouerte he vantis ensens to mak the sere-
 mons of his sacrefeis, that sacrefeis sal be acce-
 ptabil befor the goddis, be cause that he dois
 sa mekil as his pissance maye distribute. it is
 vrytin in Sanct marc, quhou oure saluour
 estemeit ande commēdit the oblatione of tua
 half penneis that vas offrit in the tempil be
 ane pure vedou that hed na mair moneye,
 nor he estemeit the grite offrandis that vas
 offrit be riche opulent men. Nou for conclu-

*Exiguum
 munus cum
 dat tibi
 pauper a-
 micus,
 Accipito
 placide, et)
 plene lau-
 dant me-
 menta.
 Chato.*

venisset au-
tem una vi-
dua pauper:
misit duo
minuta
quod est
quadrans.
Marci. 13.
(12.)

sione (illustir princes) my esperance is sa grite,
that i beleif that zour grace vil resauē this tra-
cteit as humainly as kyng darius resaut the
clene vattir fra the pure man of perse. this tra-
cteit is na bettir nor as mekil vattir, bot zit my
gude vil & hartly intencionē, ande my detful
obediens, excedis the hartly intencionē of the
pure mā that offrit the fayr vattir to kyng da-
rius, prayand to god to preserue zour grace in
perpetual felicite.

PROLOG TO THE
REDAR.

indigetes
var goddis
of egipt qu-
hilkis had
beene ver-
teouse prin-
ces quhē
thai lyuit.

AMASIS the sycond, quhilk vas the last
kyng ande indegete of the egiptiēs, (ande, as
diodore rehersis, he vas the fyift legislator
of egipt), maid ane ordinance contrar the
vice of ydilnes, that al his subiectis of egipt
var oblist, vndir the pane of dede, to bring
euery zeir ther namis, in vrit, to the pro-
uest of the prouince quhar ther remanyng
vas, ande ther to testife the stait of ther va-

catione, ande the maneir of ther lyuing. be this politic ordinance, the egiptiens var inducit tyl adhere to vertu, ande to leyrne sciēs, craftis, ande mecanyke occupatiōs, maist commodius ande cōuenient for the public veil of egipt. Thā efftir this ordinance of amasis, the Gymniosophistes institut ane mair strict ordinance amang the pepil of inde : that is to say, that ane person suld nocht be admittit to resaeue his corporal refectione quhil on to the tyme that he hed manifest realye, or ellis be certan testificatione the frutis of his laubours of the daye precedent. the seuerite of thir strict ordinance var augmentit be ane edict of sesostris the grit kyng of egipt : for he statut ane ordinance til excerse his propir childir ande the zong princis ande gētil men of his court to vse them til indure excesse of laubirs : he statut that none of them suld tak ther refectione quhil thai hed gone ande run the tyme of fife or sex houris : to that effect, that throucht sic excerse, ther membrs mycht be purgit fra corruppit humours, the quhilkis humours nocht beand degeistit, mycht be occasione to dul ther spreit, ande to mak ther body on abil to resist ydilnes. thir ordinances of the egi-

Gymniosophistes was philosophours of inde, quhilkis was ay nakyt witht out ony sort of cletyng. ther doctri-oune aperis to be rather ciuill lau nor philosophic.

ptiens are verray necessair to be vfit in al realmys, be rason that the maist part of the pepil, throucht ther natural fraigilite, consumis the maist part of ther dais in ydilnes. This detestatione that i haue rehersit of ydilnes, par chance maye be iugit be inuyful ignorantis, that i condampe my self in sa far as thai persauue me nocht ocupeit vitht mecanyc byssynes. nou to confound ignorant detrackers, i vil arme me vitht the vordis of publius scipio, as cicero rehersis in the prologe of the thrird beuk of his officis, sayand, that scipio vas neuyr les ydil as quhē he aperit to be idil, nor he vas neuyr les solitair as quhē he aperit to be solitair, for quhē he aperit to be ydil, thā he vas solist ī his mynde anent the gouuernyng of the public veil, ande quhen he aperit to be solitar, than he vas speikand vitht hym self anent his auen byssynes, & sa he vas neuir ydil nor solitair, quhou beit that he aperit sum tyme in the sycht of the vulgaris to be ydil & solitair. nunquam se minus ociosum quam cum ociosus, nec minus solum quam cum solus esset. i vil apply thir vordis to my self. for quhou beit that the laubir vitht the pen & the studie on speculatiōe of vertu apeir to be ydilnes, zit thai ar

no ydilnes bot rather ane solist byssynes of the body & of the spreit. ande nou sen gode hes nocht dotit me vitht speculatione of liberal sciēs nor philosophe, nor vitht stryntht of my body til indure seruile subiectiōe, nor zit vitht no art nor mecanyc craft, ther for i vil help to the auansing of the public veil vitht my studye & vitht my pen. In the antiant dais, the romans var mair renforsit in curageus entrepris be the vertu of the pen, ande be the persuasions of oratours, nor thai var renforsit be the sourdis of men of veyr. Euerye craft is necessair for the public veil, ande he that hes the gyft of traductione, compiling or teching, his faculte is as honest, as crafty, ande as necessair, as is to be ane marynel, ane marchant, ane cordinar, charpenteir, captan, ciuilst, or ony vthir craft or sciēs. ther is na degreis of vertu amāg thē, for gyf ane craft or sciens be gude, thā it is as gude as ony craft can be, for al sortis of verteo' facultes ar of ane lyik vertu, as cicero sais ī the thrid of his paradoxis, that ane gude mā can be na bettir nor ane vthir man that is gude, for gyf ane man be gude, than he is as gude as ony gude man can be : siclyik gyf ane craft be gude, than it is as gude as ony craft

Nihil enī
 natura facit
 tale quale
 statuarii
 delphicū
 gladiū ob
 indicium
 sed vnum
 ad vnum.
 A. Polit. I.

can be, ther for ane mā of ane craft suld nocht detest ane vthir sort of craft, considerand that oure hurt nature hes nocht dotit ane man til vse al craftis. Aristotil sais in the fyrst beuk of his politiques, that nature hes nocht maid ane man lyik gladius delphicus. The significatio-
 ne of gladius delphicus is of this sort. delphos is ane solemnit place, on the hyl of pernasus, quhar ther standis ane tempil dedicat til appollo. ther cam daly to that tempil diuerse pure men in pilgremage. ther duelt on that hil smy-
 this, & forgearis of yrn ande steil, the quhilkis culd mak ane instrument of yrn conuenient for mony officis, for tha vald gar ane instrument serue for ane hammyr, ane turkes, ane file, ane sourd, ane knyfe, ande ane borrel. this sort of instrumentis var sellit to pure pilgryms that hed nocht mekil moneye to by ilk instra-
 ment be the self: ande be cause that instramēt seruit til mony officis, ther for it vas callit gladius delphicus. of this sort aristotil makkis ane cōparisone, sayand that nature hes nocht maid ane man abil for euerye craft or office, bot nature hes maid ane man abil to be ane prince, ane abil to be ane seruand, ane abil to be ane clerk, ane abil to be ane craftis man, be rason

that oure hurt nature hes diuidit oure cōple-
 xions to be of diuerse qualiteis, ande for that
 cause ve sal fynd amang ane thousand men,
 ane thousand consaitis ande ane thousand cō-
 ditions. for that cause aristotil hes said in his
 politiques, that in ilk comunite ther is ane mul-
 titude, ande ilk ane hes sum part of vertu of
 diuerse degreis, ande ilk ane of thir degreis ar
 ordand til help vthirs in necessite. Cicero gy-
 uis ane exempil in his retoric, quhou that the
 citinaris of cartomat in ytalye, sende for ane
 excellēt payntur, callit eracleon. thai promest
 to gyf hym ane grit some of moneye, for to
 paynt ane fayr ymage of the deesse iuno. than
 eracleon gart al the fayr ande best lyik zong
 vemen of that cite cum in his presens, ande thā
 he chesit fife of the best lyik amang them al,
 to be his patrone. quhen he hed contemplit &
 spyit the proportions & propreteis of nature
 of thir fife ladeis he chesit the face of ane, the
 een of ane vthir, the handis of the thrid, the
 hayr of the feyrd, the armis, the myddil, ande
 the feit of the fyift; of this sort he formit the
 patrone of the ymage of iuno, effir the pro-
 portione of diuerse of the meiris of thir fair-
 said fife zong ladeis, be cause he culd nocht

Mille homi-
 num spe-
 cies & re-
 rum disco-
 lor vs' vol-
 le sūt cui-
 que est nec
 voto vni-
 tar vno.
 Quot ho-
 mines tot
 sententie.
 Ci. de fin.

Ne in cōs
omnia con-
ueniunt.
Cic. pro ro-
cio ameri-
no.

Non tā ea-
que recta
sunt probā-
tur, quam
que praua
sunt fasti-
diis adhe-
rent.
Cic. de ora.

get al his patrone in ane special lady. for sche
that vas pleysand of hyr face, vas nocht pley-
sand of hyr hayr, ande sche that hed plesand
handis, hed nocht pleysand een, ande sche
that hed ane veil proportionet body, hed euil
proportionet feit; ande to conclude, he culd
nocht get ane lady in special, that vas sufficiēt
to be his patrone, nor zit that culd be compa-
rit til gladius delphicus, quhilk vas ane instra-
ment that seruit til mony officis. be this ex-
cempil ve maye cōsidir, that nature hes nocht
dotit ane person to be qualifeit to excerse
al sortis of craftis; for that cause aristotil sais
that al sortis of craftis suld cōcur to gyddir,
ande ilk ane til help vthirs, as nature proui-
dit fyrst in the begynnyng. thir prolix vordis
befor rehersit, ar ane preparatiue, cōtrar
the detractiōne of inuyful clerkis that ar
mair expert in latyne tong nor i am, quhil-
kis vil nocht set furtht ane gude verk tyl in-
duce the pepil to vertu, nor zit vil correct my
ignorāt error; bot rather thai ar mair prōpt
to repreif ane smal ignorant falt, nor to
commende ane grit verteous act; bot zit no
man suld decist fra ane gude purpose, quhou
beit that detractiōne be armit vitht inuy

reddy to suppedit & tyl impung ane verteo' verk: for quhat euyr he be that intendis to compile ane verk to content euerye man, he suld fyrst drynk furtht the ocean see. Ande quhou beit, that ther var na detrakkers tyl accuse or to repreif my verkis, zit nochtilles i suld nocht be ouer temerair to set furtht ane verk that surpassis my ingyne; for ane hen that seikis hyr meyt in the mydding, may scrapipe sa lang amang the fyltht, quhil sche versaip furtht sum ald knyfe that hes been tynt, the quhilk knyfe cuttis hyr throt eftiruart, as i sall apply ane exempil cōformand to this samyn purpose, as eftir follouis.

¶ Annibal, that vailzeant cartagien, beand venquest be nobil scipion, past for refuge tyl anthiocus kyng of sirrie, quha vas at that tyme ane vailzeant prince: he resauit annibal in his realme, ande in his protectione, ande did hym grit honour ande reuerens. ane prince can nocht schau hym mair nobil, nor mair verteouse, as quhen he resauis in his fauoir ane desolat prince, distitute of remeide, ande disparit of consolatiōne, quhilk hes bene violently assligit be aduerse fortoune. thir tua princis vsit oft to visye the seildis to tak ther

*Discreetly
to the reader
of this
work.*

*This
is the
apostrophe
of the
author.*

recreatione, ande to pas til hounting, ande til vthir gammis, conuenient for ther nobilite. at sum tyme thai vald pas to the sculis, to heir the lecture of ane philosophour callit phormion, quha remanit in the toune of ephisye, ande techit natural ande moral philosophie to the zōg men of the cuntre. on ane day, thir tua princis be chance entrit in the achademya, to heir ane lesson of philosophie techit be the said phormion, philosophour. he persauand thir tua princis entir in his scule, he changit the mater of that present lecture, ande but prouisiōe, he began to teche the ordour of the veyris, declarand quhou that captans suld ordour battellis contrar ther enemeis. this philosophour techit sa profoundly the maneir of the ordoryng of battellis in presens of thir tua princis, that thai that herd hym neuyr of befor, meruellit nocht alanerly of his quyk ingyne, bot as veil thai that harde hym daly var in grit admiratione. it is the nature of ane man that hes ane quyk spreit, ande ane ripe ingyne, that euerye purpos ande questione is familiar tyl hym. hyng anthiocus take grit gloir be cause he hed sic ane prudēt philosophour

in his cuntre : quhar for he inquirit annibal, quhat iugement he hed of his philosophour phormion. Annibal ansuert vitht as hardy curage as quhen he venqueist the romans at the battel of cannes ; for ane vailzeant prince tynis nocht his curage, quhou beit that aduerse fortune resist his felicity, bot rather hes gude hope that dame fortune vil mit-tigat hyr auen crualte. this was the ansuer of annibal tyl anthiocus, in the presens of phormiō : Nobil prince anthioc', i hef seen mony ald men tyne ther vyt, bot i sau neuyr sa grite ane fule amang them al as is thy philosophour phormion, for he maye be callit the mirrour of folye. ther cā nocht be ane mair folye, as quhen ane ydiot, distitute of knau-lage, presumis to teche or to leyrne ane man that hes baytht speculatione ande experiēs. i pray the to tel me (kyng anthiocus) quhat hart can thole, or quhat tōg can be stil, quhē thai see, or heiris tel, of the presumptuous con-sait of thy vane philosophour, quhilk hes been neurest al his dais in ane solitar achade-mya of greice, ande zit he dar be sa bold to present hym befor prince annibal, to dis-put ande tyl indoctryne the maner of the

veyris ande of the batellis, as he var prince of affrica, or captan of rome : for verite he hes ane smal iugement of sic maters, or ellis he cstemeis vs to be litil experementit in the veyris. be his vane consaitis that he hes studeit on beukis, he beleuis to leyrne annibal the prettik of the veyris, ande the conquesingis of realmis. o kyng anthiocus, al the goddis vait, quhat defferens is betuix philosophie techit in sculis, ande betuix the stait of captans in the ordoring of batellis on the feildis ; ande quhat defferens is to vrit vitht ane pen, & the vsing of ane speyr vailzeantly in battel ; ande quhat defferens is ther betuix mony beukis, ande ane captan heffand his enemye befor his ee. Ther is diuerse mē that can blason the veyris in the tauerne, or at the fyir syde, amang the vulgar ignorant pepil ; bot i fynd nocht mony that dar haszarde ther lyue cōtrar ther enemeis. O anthiocus, thy philosophour phormion sau neuyr the iunyng of ane battel, vitht cruel escharmouschis in the ryding of forrais : he sau neuyr the array of men of veyr brokyn, ande tua armeis myxt amang vthirs, fechtand be fellone forse, quhar the defluxione of blude

hed payntit ande cullourt all the feildis : he
herd neuyr the dolorus trompet sounde be-
for the iunyng of ane battel, nor zit he har-
de it neuyr sound to gar the men of veyr re-
tere fra ane dangeir : he persauit neuyr the
trason of ane party, nor the couardeis of
ane vthir party : he sau neuyr the litil num-
mir of them that fechtis, nor the grite num-
mir of them that fleis for dreddour. O an-
thiocus, thy philosophour suld teche the
thyng that he hes studeit at the sculis, & the
thing that he hes seen vitht his een, to them
that vas neuyr at the sculis, ande to thē that
vas neuyr pretykkit in the veyris, rather nor
til vs, that hes been experimentit in the vey-
ris al oure dais. the prettik of the veyris is
mair facil to be leyrnit on the feildis of affri-
ca, nor ī the sculis of greice. Thou vait, kyng
anthiocus, that this sex ande thretty zeiris i
hef beene excersit in the veyris, baytht in
ytalie ande in spangze, quhar that fortune
hes schauen hyr ryght aduerse contrar me, as
is hyr vse to do to them that vndirtakkis
difficil entrepricis, as thou may see be expe-
riens ; for or i hed ane beyrde, i vas seruit lyik
ane captan, ande nou, quhen my beyrd is be

cum quhyt, i am be cum ane seruand. i sueir to the (kyng anthiocus) be the gode mars, that gyf ony persone vald speir at me the maneir of the gouernyng of ane battel, i vait nocht quhat ansuere to mak, be raison that battellis consistis vndir the gouernance of fortune, ande nocht in the ingyne of men, nor in the multiplie of pepil. all veyris ar begun be princis on ane iust titil, ande syne procedis be visdome; bot the ende of the veyris consistis in the chance of fortune. Ther for, it is grit folye to thy philosophour til vndirtak to leyrn the ordiring of battellis vitht in his solitair achademya: it var mair necessair ande honest for hym to vse his auen professione ande faculte, nor to mel vitht ony faculte that passis his knaulage. annibal said mony vthir gude purposis tyl anthiocus, anent this samyn purpose, as plutarque rehersis in his apothigmatis.

¶ This exempil tendis, that al prudēt men hes mair occasione to condamp & repreif this raggit naykyt tracteit, nor annibal hed occasione to repreif the philosophour phormion; for my dul rude brane suld nocht hef been sa temerair as to vndirtak to correct the imper-

fectiōe of ane comont veil, be cause the maist part of my knaulage is the smallest part of my ignorance: zit nochtheles i hope that vyise men vil reput my ignorāce for ane mortifeit prudens, be rason of my gude intentione that procedis fra ane affectiue ardant fauoir that i hef euyr borne touart this affligit realme quhilk is my natiue cuntre. Nou heir i exort al philosophouris, historiographours, & oratours of our scottis natione, to support & til excuse my barbir agrest termis: for i thocht it nocht necessair til hef fardit ande lardit this tracteit vitht exquisite termis, quhilkis ar nocht daly vsit, bot rather i hef vsit domestic scottis langage, maist intelligibil for the vlgare pepil. ther hes bene diuerse translators ande cōpilaris in ald tymys, that tuke grite plescir to contrafait ther vlgare langage, mixād ther purposis vitht oncoutht exquisite termis, dreuyn, or rather to say mair formaly, reuyn, fra lating, ande sum of thē tuke pleiseir to gar ane vord of ther purpose to be ful of sillabis half ane myle of lynht, as ther was ane callit hermes, quhilk pat in his verkis thir lang tailit vordis, conturbabūtur, coāstantinopolitani, innumerabilibus, so-

Nullus locus nobis dulcior esse debet patria.

Cicc. ad Marc. fami. 4.

Sermone, eo debemus vti, qui notus est nobis.

Cic. offi.

licitudinibus. ther vas ane vthir that vrit in his verkis, gaudet honorificabilitudinitatibus. al sic termis procedis of fantastiknes ande glorijs consaitis. i hef red in ane beuk of ane preceptor that said til his discipulis, loquere verbis presentibus, & vtere morib' antiquis : that is to saye, thou sal speik comont lāgage, ande thou sal lyue eftir the verteous maneirs of antiant men. zit nochtheles ther is mony vordis of antiquite that i hef reher-sit in this tracteit, the quhilkis culd nocht be translatit in oure scottis langage, as auguris, auspices, ides, questeours, senaturus, censours, pretours, tribuns, ande mony vthir romane dictions: ther for gyf sic vordis suld be disusit or detekkit, than the phrasis of the antiquite vald be confundit ande adnullit : ther for it is necessair at sum tyme til myxt oure langage vitht part of termis dreuyn fra lateen, be reason that oure scottis tōg is nocht sa cope' as is the lateen tōg, ande alse ther is diuerse purposis & propositions that occurris in the lating tong that can nō be translatit deuly in oure scottis langage : ther for he that is expert in latyn tong suld nocht put reproche to the compilation, quhou beit that he fynd sū

Verba in-
uēta sunt,
nō que im-
pedirent,
sed que in-
dicarēt vo-
luntatem.
Cic. pro a.
cecin.

purposis trāslatit ī scottis that accordis nocht
 vitht the lateen regester : as ve hef exemplil of
 this propositione, homo est animal, for this
 terme homo signifeis bayht man ande vo-
 man : bot ther is nocht ane scottis terme that
 signifeis bayht man ande voman : ande ani-
 mal signifeis al thyng that hes lyue ande is
 sensibil, bot ther is nocht ane scottis terme that
 signifeis al quyk sensibil thyng, ther for this
 propositione, mulier est homo is treu, ande
 zit ve suld nocht saye that ane vomā is ane
 man. Ande siclyik this propositione, homo
 est animal is treu, ande zit ve suld nocht say
 that ane man is ane beyst. of this sort ther is
 bayht termis ande propositions in lateen tōg,
 the quhilk vil be difficil to translaht them. i hef
 rehersiht thir vordis, in hope to eschaip the de-
 tractione of inuyful gramariaris, quhilkis ar
 mair prompt to reprehende ane smal falt, ner
 tha ar to commēd ane verteous act. Nou for
 conclusion of this prolog, i exhert the (gude
 redar) to correct me familiarly, ande be cheri-
 te, ande til interpret my intentione favora-
 blye, for doutles the motion of the compi-
 latione of this tracteit procedis mair of the cō-
 passionne that i hef of the public necessite, nor

Nō tū ē
 quē nōt
 sūe pūb-
 lūe quā-
 quē pūb-
 lūe, dū-
 cūe nōt
 cūe dūe

it dois of presumptione or vane gloir. thy chetabil correctione maye be ane prouocatione to gar me studye mair attentiuelye in the nyxt verkis that i intēd to set furtht, the quhilk i beleif in gode sal be verray necessair tyl al them that desiris to lyue verteouslye indurād the schort tyme of this oure fragil peregrinatione, & sa fayr veil.

THE COMPLAYNT OF SCOTLAND.

THE FYRST CHEPTOVR DECLARIS

THE CAUSE OF THE MUTA-

TIONS OF MONARCHES.

CHAP. I.

As the hie monarchis, lordschips, ande autoriteis, ar stablit be the infinite diuynē ordi-
nāce, ande mentenit be the sempeternal pro-
uidēs, siclyik ther ruuynē cummis be the
sentence gyffin be the souerane consel
of the diuynē sapiens, the quhilk doun-
thringis them fra the hie trone of ther im-
perial dominations, ande garris them fal in

the depe fosse of seruitude, ande ther magnificens in ruuyne, ande causis cōquerours to be cōquest, ande til obeye ther vmquhile subiectis be dreddour, quhome of be for thai commādit be autorite. This decreit procedis of the diuyne iustice, be rason that princis ande vthirs of autorite becumis ambitius ande presumptuous, throucht grite superfluite of veltht: ther for he dois chestee thē be the abstractione of that superfluite: that is to say, he possessis vthir pure pepil that knauis his gudnes, vitht the samyn reches that he hes tane fra thē that hes arrogantly misknauen hym. Ane pottar vil mak of ane masse of mettall diuerse pottis of defferent fassons, & syne he vil brak the grite pottis quhen thai pleyse hym nocht, ande he makkis smal pottis of the brokyn verk of the grite pottis, ande also of the mettall ande mater of the smal pottis he formis grit pottis. this exempil may be applyit to the subuertions ande mutations of realmis ande dominions, ande of al varldly prosperite. childir that ar neu borne grouis & inressis quhil thai be ascendit to the perfyit stryntht of men: bot ther efter, tha begyn to decresse ande declinis til eild ande to the dede.

Regnū a
grite in gr̃.
tes tran-
sit propter
iniusticias
& vniuersos
dolos.
Eccle. 10.

siklyik lordschips ande digniteis hes incres-
sing, declinatione, ande exterminacione. the
mutations of euerye varldly thyng is certane,
quhou beit that prosper' men prouidis nocht
to resist the occasions of the mutabiliteis : qu-
hilk occasions ar ay vigilant to suppedit & to
spulze al them that ar ingrate of the benefe-
cis of gode. the mutations of monarchis ande
dominions, ar manifest in the holy scriptur,
ande in the verkis of the maist famous anciāt
historigraphours. quhar is the grite ande riche
tryumphand cite of nynyue, quhilk hed thre
dais iournais of circuit ? at this tyme ther is
nocht ane stane stādant on ane vthir. Quhar
is the grite tour of babilone ? the quhilk vas
biggit be ane maist ingenius arteifeis, of pro-
portione, quantite, ande of strynght. it aperit
to be perdurabil ande inuyncibil, bot nou it is
desolat, ande inhabit be serpens ande vthir
venemuse beystis. Quhat sal be said of the ri-
che tryumphant toune of troye, ande of ca-
stell ylione, quhilk hed al the portis of euoir
bane, ande the pillaris of fyne siluyr ? bot at
this tyme ane fut of hicht of the vallis can
nocht be sene, for al the grond of the palecis
of that tryumphand toune ande castel, is ouer-

gane vitht gyrse ande vild scroggis. Quhar is the grite toune of thebes? quhilk vas foundit be cadmus the sone of agenoir, the quhilk vas at that tyme the maist pepulus toune abufe the eird. it hed ane hūdreht tourettis ande portis, bot nou at this tyme ther is no thyng quhar it stude bot barrane feildis. Siklyk lacedemonya, quhar the legislator ligurgus gef to the pepil strait famous lauis, of the quhilk ane grit part ar vsit presently in the vniuersal varld, is nocht that nobil toune extinct furtht of remembrance? Quhat sal be said of athenes, the vmquhile fontane of sapiens, ande the spring of philosophee: is it nocht in perpetual subuersione? Quhar is the toune of cartage that dantit the elephantis, ande vas grytumly doutit & dred be the romans? vas it nocht brynt in puldir ande asse? ande nou the grond of it is pastour for bestial. quhat sal be said of the riche monarche of rome, quhilk dantit ande subdeuit al the varld? is nocht nou the superiorite of it partit ande diuidit ī mony ande diuerse partis, conformand to the vordis of lucan, quha said that the vecht of rome suld gar it ryue in mony partis: the vecht of it signifeit nocht the vecht of hauy vallis, housis, stonis, ande vthir

materials : bot rather it signifieit the vecht of the inexorbitant extorsions that it committit on the vniuersal varld, quhilk is the cause that the monarche of it is diuidit amang mony diuerse princis. of this sort eucere thyng hes ane tyme, for mutations of varldly felicite is ane natural habitude, quhilkis is the cause that na thyng remanis lang constant in ane prosperus stait : ande that is the special cause that al dominions altris, dechaeis, ande cummis to subuersione. The fyrst monarche of the varld was translatit fra the assiriens to them of perse, ande fra perse to the greikis, and translatit fra the greikis to the romans, fra the romans to the franche men, ande fra the franche men to the germanis. ande quhou be it that the pepil knauis thir mutations to be of verite, zit ther is nocht mony that knauis the cause of thir mutations, be rason that the iugement of gode (quhilk virkis al thyng) is ane profoūd onknauen deipnes, the quhilk passis humaine ingyne to comprehende the grounde or limitis of it: be cause oure vit is ouer febil, oure ingyne ouer harde, oure thochtis ouer volage, ande oure zeinis ouer schort. Ther is mony ignorant pepil that imputis the subuersiōs

Quis enī
cogitabit
sencum do-
mini aut
quis consi-
liarius ei'

Sapient. 9.

ande mutations of prosperite, to proceid of
 fortune : sic consais procedis of the genti-
 lite ande pagans doctryne, ande nocht of god-
 dis lau, nor zit of moral philosophie : quhou
 be it that iuuenal hes said, that fortune is
 the cause that ane smal man ascendis to digni-
 teis, ande that ane grite man fallis in ruuyn.
 Sic opinions suld nocht be haldin nor bele-
 uit ; for ther is no thing in this varld that cum-
 mis on mankynde as prosperite or aduersi-
 te, bot al procedis fra the dyuine pouer, as is
 vrityne in the xi. cheptour of ecclesiasticus,
 bona & mala, vita & mors, paupertas & hone-
 stas, a deo sunt. Ther for it maye be said, that
 al thai that imputis aduersite or prosperite to
 proceid of fortune, thai maye be put in the nū-
 myr of them that Sanct paul prophetizit in
 the sycond epistil to tymothie, erit enim tem-
 pus, cum sanam doctrinam non sustinebunt,
 & ce. Ande alse the prophet esaye, spekend be
 the spreit of gode, he gyffis his maledictione
 on al thē that beleuis that fortune hes ony
 pouer, quhar he vritis in the lxxv. cheptour, ve
 qui fortune ponitis mensam tanquam dec.

This contradictione that i hef rehersit cōtrar
 fortune, is be cause that mony ignorant pe-

Intelligi
 quod om-
 nia quod
 dei causa
 possit ho-
 mi. ascendere
 ratione
 eorum que
 sunt sub
 sole.
 Eccies. 8.

Si fortuna
 volet, des
 de rethor.
 consul : si vo-
 let hec en-
 de, des de
 consule re-
 thor.
 iuuenal,
 Sati. 7.
 Eccl. xi.

pil hes confermit ane ymaginet onfaythtful
opinione in ther hede, sayand that the grite
afflictione quhilk occurrit on oure realme in
september mvxlviij. zeris, on the feildis be-
syde mussilburgh, hes procedit fra the mal ta-
lent of dame fortune, the quhilk ymaginet
opinione suld be detestit; for fortune is no
thyng bot ane vane consait ymaginet in the
hartis of onfaythtful men. Zit nochtheles,
quhen i remembir on the cruel dolourus di-
structione of oure nobil barrons, & of mo-
ny vthirs of the thre estaitis, be cruel ande on-
mercyful slauthyr, ande also be maist extreme
violent spulzee ande hairschip of ther moua-
bil gudis in grite quantite, ande also oure ald
enemeis, be traisonabil seditiōe, takkand vio-
lent possessione of ane part of the strynthis
andē castellis of the bordours of oure real-
me, ande also remanent vitht in the plane ma-
ne landis far vitht in oure cuntre, ande vio-
lentlye possessand ane certan of our burghis,
villagis ande castellis, to ther auen vse but cō-
tradictione; ande the remanent of the pepil
beand lyik dantit venqueist slauis in maist ex-
treme vile subiēctione, rather nor lyik prudēt
cristin pepil, quhilkis suld lyue in ciuilitie poli

& be iustice vndir the gournāce of ane christin prīce. Althir thingis cōsidrit, causit me to reuolue diuerse beukis of the holy scriptur, & of humanite, in hope to get ane iust iugemēt, quhiddir that this dolor' afflictione be ane vand of the fadir to correct & cheslie the sone be mercy, or gyf it be ane rigorus mercyles decreit of ane iuge, to exsecute on vs ane final exterminatiōe. than efftir lang contenuatiōe of reding on diuerse sortis of beukis, i red the xxviii. of deutrono, the xxvi. of leuitic, & the thrid of ysaye, the quhilk causit my trublit spreit to trymmyl for dreddour, ande my een to be cum obscure throucht the multiplie of salt teyris, ande throucht the lamentabil suspiring that procedit fra my dolorus hart, be rason that the sentens ande conteneu of thyr said cheptours of the bibil, gart me cōsaue, that the diuine indignatiōe hed decretit ane extreme ruuyne on oure realme; bot gyf that ve retere fra oure vice, ande also to be cum vigilant to seik haisty remeide & medycyne at hym quha gyffis al grace ande cōfort to them that ar maist distitute of menis supple.

THIR CHEPTOURS THAT EFTIR FOLLOUIS, EX-
 PLANIS THE THRETNYNG ANDE MENAS-
 SING OF GODE CONTRAR OBSTI-
 NAT, VICIUS PEPIL.

CAP. II.

Quod si
 audire no-
 lueris vocē
 domini dei
 tui, veniet
 super te oēs
 maledicti-
 ones, eris in
 ciuitate,
 maledictus.
 Deut. 28.

Quod si
 nō audieris
 me, ego
 quoque hec
 faciam vo-
 bis, visita-
 bo vos ve-
 lociter in
 egestate &
 ardore.
 Leui. 26.

IT is vrityne in the xxviii. of deutronome,
 thir vordis : Gyf thou obeyis nocht the
 voce of the lorde thy gode, ande kepis
 nocht his ordinance, thir maledictions sal
 cum on the : thou sal be cursit on the feildis,
 thou sal be cursit in the cite ; the lord sal
 send maledictione ande tribulatione on al
 thy byssynes ; the lord sal sende pestilens on
 the, the heyt feueir, drouht, the sourde, tem-
 pest, ande all euil seiknes, ande he sal perse-
 cut the, quhil he hef gart the perise : thou sal
 thole iniuris & spulze, ande ther sal be na mā
 that can saue the : thou sal spouse ane vyfe,
 bot ane vthir sal tak hyr fra the be forse : thou
 sal big ane house, bot thou sal neuyr duel in
 it : thy ox sal be slane befor thy eene, & thou
 sal get nane of hym tyl eyt : thy flokkis of
 scheip sal be gyffin to thy enemeis ; the on-
 coutht ande straynege pepil sal eyt the frute of
 the eyrd that thou hes lauborit. Leuic. xxvi.

moyses sais, be the spreit of gode, gyf ze obeye nocht my command, i sal visee zou vitht dreddour, vitht fyir, ande vitht suellieg : ze sal sau the cornis on zour feildis, bot zour enemeis sal eit it : zour enemeis sal be zour masters, ande ze sal flee fast for dreddour, quhen ther sal be lital dangeir, & there sal be no man follouuand zou ; ande gyf ze remane obstinat ande vil nocht be correckt, i sal strik zou vitht ane plag, seuyn tymes mair vehement ; for i sal gar the sourde cum on zou to reuenge my alliance ; ande quhen ze ar assemblit togyddir vitht in zour tounis, i sal send the pestilens amang zou, ande i sal delyuir zou i the handis of zour enemeis.

¶ It is vritin in the thrid cheptor of esaye thir vordis : behold the dominator ande the lorde of armis, the quhilk sal tak fra hierusalē ande fra iuda, the mychty ande the sterk mā, the victuelis, the men of veyr, the iugis, the precheours. i sal gyf them zong childir to be ther kynges, ande effement men sal be ther dominatours ; ande the pepil ilk ane sal ryise cōtrar vthirs, ande ilk man sal be aduersair tyl his nychtbour : zong childir sal reproche ald men, ande mecanyc lauberaris sal reproche

Ecce enim dominator domin' exercituū auferet a hierusalē & a iuda validum & forte, iudice & prophetam. Esaye 3.

gentil men. Esaye iii.

ACTOR. CHAP. III.

THE kyng anchises lamentit the destructiōe of the superb troy, exsecutit be the princis of greice: the queene rosaria regrettit hir spouse kyng dari', quhē he vas venqueist be grite allexander: the prophet hieremye vepit for the stait of the public veil of babilone, quhen it vas brocht in captiuite: kyng dauid lamentit his sone absolon, quhen ioab sleu hym: cleopatra vas lyike to dee in melancolie, quhen hyr loue marcus antonius vas venquest be the empriour agustus: the consule marcus marcellus regrettit hauyly the cite of syracuse, quhen he beheld it birnād in ane bold fyir: Crisp salust regrettit the euyl gouernyng of the public veil of rome: the patriarche iacob lamentit the absens of his sone Ioseph: the kyng demetrius regrettit hauyly the slauchtir of his fadir antigonus, at the battel of maraton: zong octouiā lamētīt hauyly the slauchtir of his fadir adoptiue cesar, that gat xxii. straicie-

kis vitht pen knyuis in the capitol : thir nobil personagis deplorit the calamiteis that occurrit in ther dais ; bot i hef as grit cause to deploir the calamiteis that ringis presētly vitht in ouer realme, throucht the vice of the pepil. & quhou beit that the thretnyng of gode contrar vs be verray seueir ande extreme, zit nochtheles i hope that his awful scourge of aperand exterminatiōe sal chāge in ane faderly correctione, sa that ve vil knau his mageste, ande to retere fra ouer vice ; for he hes promest grace tyl al them that repentis, ande til al them that kepis his comand, as is vrityn in the xxvi. cheptor of leuitic thir vordis as follouis : Gyf ze keip my ordinance, i sal send zou rane on zour grond in conuenient tyme ; zour feildis sal bryng furtht cornis ; zour treis sal bayr frute ; ze sal eyt zour breyde in suficiens ; ze sal sleipt at zour eyse. i sal sende pace amang zou, the sourde of vengeance sal nocht pas throucht zour cuntre ; ze sal follou zour enemeis, ande zour sourdis sal gar them fal befor zou ; fiue of zou sal follou & chaisse ane hundreht, & ane hundreht of zou sal chaisse ten thousand ; ande zour enemeis sal fal to the grōd

Si in preceptis meis ambulaueritis, dabo vobis pluuias tēporibus suis, & terra gignet germen suū dabo pacē in finibus vestris.
Leui. 26.

venquest in zour presens, sa that ze vil obeye to my command.

*Regnū a
gēte in gē-
zem trāsīt,
propter in-
iusticias &
vniuersos
dolos.
Eccle. 10.*

¶ O quhat familiar promese is this that god hes promiseist tyl al them that vil obey til his command ! quhar for gyf ve refuse this grit promes, i suspect that his iustice sal extinct oure generatione furtht of rememorāce, ande that he vil permit our ald enemeis, or sum vthir strayinge natione, til ocupie & posses our natural natieue cuntre. bot zit i hope in gode that our obstinatione sal altir in obediens, quhilk sal be occasione that fwe of vs sal chaise ane hundreht of our ald enemeis, ande ane hūdreht of vs sal chaisse ten thousand of them furtht of our cuntre, as is rehersit in the fōir said xxvi. cheptour of leuitic. for quhou be it that god hes permittit the inglis men to scurge vs, as he permittit sa- than to scurge the holy man Iob, it follouis nocht that god vil tyne vs perpetualye, nor zit it follouis nocht that the cruel inglis men, quhilkis ar boreaus ande hang men permittit be god to puneis vs, that thai ar in the fauoir of god, for the exsecutione of goddis punitione on vs, as i sal explane be ane exempil of comparisone. ane boreau or hang

Iob, ca. 2.

man is permittit be ane price to scourge ande to puneise trāsgressours, ande ther effir that samyn boreau is stikkit or hangit estiruat for his cruel demeritis, as is the end of them that settis ther felicity to skattir & to skail blude. Siklyike the cruel inglis men that hes scurgit vs, hes nocht dune it of manhede or visdome, nor of ane gude zeil: bot rather the supreme plasmator of hauyn ande eird hes permittit them to be boreaus, to puneis vs for the mysknaulage of his magestie. Quhar for i treist that his diuine iustice vil permit sum vthir strayinge natiōe to be mercyles boreaus to them, ande til extinct that false seid ande that incredule generatione furtht of rememorance, be cause thai ar, ande also hes beene, the special motione of the iniust veyris that hes trublit cristianite thir sex hundredth zeir by past. quha listis to reide the prophesye of ysaye, tha sal fynd ane exempl cōformand to this samyn purpos, quhou that the realme of the assiriens was the scourge of gode to puneise the pepil of israel for ther disobediens. bot fra tyme that the pepil of israel was reterit fra ther vice, gode distroyit there scourge, that is to saye, he distroyt assure

the kyng of the assirriens, ande transportir
his realme in the subiectione of the kyng of
perse ande meid. Sikliyk the grite toune of ba-
billon vas permittit be gode to scourge the pe-
pil of israel: ande ther efftir quhen the israelie-
teis var reterit fra ther inniquite, gode delyu-
rit them fra the captiuite of babillon, ande di-
stroyit that grite toune, ande maid it ane de-
sert inhabitabil for serpens ande vthir venesū
beystis. Euyrie thing is corruppit be ane vthir
corruppit complexione. ane file is ane instru-
ment to file doune yrn, ande ane synnar is
maide ane instrument of the diuine iustice to
puncise ane vther synnar. the file that filit the
yrne is vorne ande cassin auaye as ane thing
onutil to serue to do ony gude verk: bot the
yrn that hes beene filit be the forgear or
be ane smyttht, is kepit to serue to the neces-
site of men. the father takkis the vand or
the scourge to puncise his sonne that hes bro-
kyn his command, ande quhen his sonne be-
cumis obedient, the father brakkis the vand
ande castis it in the fyre: bot zit gyf his sonne
rebellis contrar the correctione of the vand,
than the father takkis ane batton or sū vthir
sterk vappin to puncise his sonne, & forzet.

tis fatherly discipline, ande vsis rigorus extreme punitione. ane ox that repungnis the brod of his hird, he gettis doubil broddis, & he that misprisis the correctione of his preceptor, his correctione is changit in rigorus punitione.

QUHOU THE ACTOR CONFERRIS THE PASSAGIS OF
THE THRID CHEPTOUR OF YSAIE VITHT
THE AFFLICTIONE OF SCOTLAND.

CHAP. IIII.

VE maye persauē for certan, that ve haue bene scurgit vitht al the plagis that ar befor Deut. 27. rehersit in the xxviii cheptour of deuteronomie, that is to say, vitht pestelens, vitht the sourde, vitht brakkyng doune of our duelling housis, vitht spulze of our cornis ande cattel. Leuit. 26.

Siclyik as it is befor rehersit in the xxvi of leuitic, ve haue sauen oure feildis to the behuſe of oure enemeis, ve haue fled fast fra oure enemeis, quhen ther vas nocht mony of thē perseuuād vs, ande also ve maye persauē that ve haue beene scurgit vitht the plagis that ar

Esaye. 3. c.

contentit in the thrid cheptour of esaye, quhillk
 sais that the lord sal tak auaye the mychty
 men & the sterk men fra hierusalem ande fra
 iuda, that is to saye, the lord hes tane fra vs
 oure lordis ande barons ande mony vthir no-
 bil men that vald haue deffendit vs fra oure
 ald enemeis. the said cheptour sais that the lord
 sal tak the iugis ande the prechours. that pas-
 sage of ysaye maye be veil applyit tyl vs, for
 as to the iugis ande iustice that ringis present-
 ly in oure cuntre, god maye sende vs bettir
 quhen he pleysis. ande as to the precheours, i
 reffer that to the vniuersal auditur of oure real-
 me. the foir said thrid cheptour sais, that the
 pepil of iherusalem ande iuda ilk ane sal ryise
 contrar vthirs. that passage of the text nedis
 nocht ane alligoric expositione, for the expe-
 riens of that passage is ouer manifest in oure
 cuntre. the said cheptour of esaye sais that effē-
 menet men sal be superiors to iherusalē ande
 iuda. that passage is ouer euident in oure cun-
 tre, for ther is maye of the sect of sardanapa-
 lus amang vs, nor ther is of scipions or ca-
 millus. the foir said cheptour of esaye sais that
 the lord sal gyf to iherusalem ande iuda zōg
 kyngis to gouerne thē. that passage of esaye

Sardana-
 palus kyng
 of sirrie
 clethit hym
 in vemens
 claitis, &
 span on ane
 roc.
 Iustinc. li. i.

vald be veil cōsidrit, ande nocht to be vndir-
 standin be the letteral expositione, as diuerse
 of the maist famous doctours of the kyrk
 hes rehersit: for quhou be it that oure zong il-
 lustir princes be ane tendir papil, ande nocht
 entrit in the aige of puberte, that follouis
 nocht that hyr zouthed is ane plage sende be
 god to scourge vs, for the zouthed of ane prin-
 ce or of ane princesse is nocht the cause of the
 ruuyne of ane realme, nor zit the perfyit aige
 of ane prīce is nocht the cause of the gude gou-
 uernyng of ane public veil. Roboam kyng of 3. Reg. 12.
 israel beand fourty zeir of aige, he tynt ten tri-
 bis of his realmis throucht misgouuernance 2. Para. 16.
 that procedit of euil counsel. Ande in oppo-
 sit, Osias vas bot aucht zeir of aige quhen he
 vas vnctit kyng, & quhou be it of his zout-
 hed, zit he gouuernit veil the cuntre ande
 the public veil. ther for as the eloquent cice-
 ro sais, ve suld nocht leuk to the aige, nor to
 the zouthed of ane p̄son, bot rather to ther
 vertu. ve haue diuerse uthir exemplis, quhou
 that realmis hes beene veil gouuernit quhē
 the princis var in tendir aige, as of spangze
 ande flandris, quhen charlis elect empriour
 vas bot thre zeir of aige. ande quhou be it

Virtutis quā
 etatis, cur-
 sos colligit.
 Cicer. philo-
 sop. 5.

Eccle. 10.

that Salomon hes said, cursit be the eird that hes ane zong prince, thai vordis ar to be vndirstandin of inconstant superiors of ane cūtre that ar nocht in ane accord to gouerne the public veil, nor zit hes ane constant substancial counsel to gouerne ane realme quhen the prince or princes ar ī tendir aige, ther for, that terme zouthed suld be vndirstandin for ignorance & inconstance, ande nocht for zong of zeiris, for euyre inconstant or ignorant person is aye repute ande comparit to zong childir that hes na discretione. Sanct

I. Corin.
14.

paul vritis to the corinthiens that var pepil in perfect aige. quod he, my bredir, be ze nocht in zour vit lyik childir, bot ze sal be of litil maleise, ande of profound knaulage. par-chance sum inuyful detrakkers vil maling cōtrar me, sayand that i suld nocht haue applyit nor conferrit the xxviii of deuterio. nor the xxvi of Leuitic, nor the thrid of esaye, to the afflictione of our cuntre, be rason that the cōtenu of thir for said cheptours var said to the pepil of israel, ande nocht to the pepil of scotland. thir detrakkers maye saye as veil that the ten commandis var gyffin to the pepil of Israel, ande nocht tyl cristin men, ande sic

lyik thai maye saye that the doctryne of the euangelistis is nocht to be kept be cristin mē. siclyik thai may saye that the epistylis of paul suld be kept be the romans, corrinthiens, ephe-seis, & be vthir nations that he vrit to in his dais, ande nocht to be kept be vs that professis vs to be cristin men. Sic opinions ande allegeance suld nocht haue audiens amang cristī pepil. for ther is no thyng said ī the scriptour, bot it is said generelye tyl al thē that hes resaut the zoilk ande the confessiōe of crist. Sanct paul vritis to the romans, sayand, euyrye thing that is vritin in the scriptur is vrityn tyll oure edeficatiōe: thir vordis maye suffice til adnū the peruerst opinions of inuyful calumniaturis ande of secret detrackers.

Quaecunque scripta sunt ad nostram doctrinā scripta sunt: vt per patientiā & consolatiōē scripturārum spem habeamus.
Rom. 15.

OF DIVERS OPINIONS THAT THE PAGAN PHILOSOPHOURS
HELD OF THE CONDITIONS ANDE
INDURING OF THE VARLD, ANDE
QUHOU THE ACTOR DECLARIS
THAT THE VARLD IS
NEIR ANE ENDE.

CHAP. V.

THE special cause of the scourge that hes affligit vs, hes procedit of our disobediens cōtrar the command of god. Ande the cause of our disobediens hes procedit of ane varldly affectione ande cupidite that ve haue touart the vile corruptiōe of this varld that the scriptour callis mammon, quhilk ve hald for ane souerane felicite, bot nochtheles it is bot ane corruptit poison, in sa far as ve can nocht serue gode ande it to gyddir. as Sanct mathou hes said, ze may nocht serue god ande māmon. ther is ane vthir cause that makkis vs disobedient. mony of us beleuis in our consait that ther is na thyng perdurabil bot the varld alannerly. sic abusione procedis of onfaythfulness ande of oure blynd affectione, quhilk makkis vs sa brutal, that ve vait nocht quhat thing the varld is, nor quhou lang it sal indure, bot rather ve beleue that it sal be perpetual. ther for oure cupidite constrenzeis vs to desire prolongatione of oure dais, that ve maye vse the blynd sensual felicite of it, quhilk mony of vs thynkis mair comodius ande necessair for our veilsayr, nor ve thynk of the sem-

Facite vobis amicos de māmona iniquitatis. Luc. 16.

Non potestis deo servire et māmonē. Mat. 6. ca.

peternal olimp. Bot vald ve considir the diffinitione of the varld, than i beleue that oure solistnes ande vane opinione vald altir in ane faythtful consait. Ther is mony that speikis of the varld, & zit thai vait nocht quhat thing is the varld. the pagan philosophours held mony vane opiniōs, & tynt mekil tyme ī vane questions & speculations, ande hes tormentit the spreitis, drauand & cōpiland mony beukis, quhilkis ar set furtht in diuerse cuntreis : bot zit ther vas neuyr ane final accordance cōcludit amāg them : for of the final verite that thai socht, thai gat lilit, ande the ignorance that thai haue put in vrit, is verray mekil, be rason that the smallest part of ther ignorance in supernatural cakis, excedit the maist part of ther knaulage. Plato, aristotel, pithagoras, empedocles, epecurius, thales, & mony vthir of the pagan philosophours, hes hed grite defferens ande contentione to paynt ande discriue the origyne ande propriete of the varld. Pithagoras said, that the varld is ane thing, & it that ve cal vniuersal is ane vthir thyng. the philosophour thales said that ther is bot ane varld. the astrologien metrodore affermit that ther is mony & infinit varldis. se-

leucus the philosophour said that the varld is eternal. Plato said that the varld hed ane begynnnyng, ande sal haue ane end. epicurius said that the varld is ronde lyik ane boule, & empedocles said that the varld is lang & ronde lyik ane eg. Socrates techit in his achademya, sayand, that eftir seuyn ande thretty thousād zeiris, al thingis sal retourne to that sammyn stait as thai began, ande he to be borne agane in his mother voymbe, ande to be neurist til his aige, ande sal teche philosophie in athenes. dionisius sal exsecute his ald tirranye in siracuse. Iulius cesar sal be lord of rome, ande annibal sal conquies ytalie. scipio sal put cartage to sac ande to the sourde, ande grit Allexander sal venques kyng darius. of this sort, al thingis that ar by past sal retourne agane to there fyrst stait. My purpos is nocht to speik of this material varld that is maid of the four elementis, of the eird, the vattir, the ayr, ande the fyir: bot rather i vil speik of the varld that garris vs mys knau gode, ande disobedient tyl his command. quhē the creator of al thingis cam in this varld to redeme vs fra the eternal captiuite of sathan, he complenit ande repreuit the varld, bot zit

he repreuit nocht the eird, the vattir, the ayr,
 nor the fyir, for thai foure elementis brac
 nocht his command. i haue herd diuers pepil
 regret, maling, ande mak exclamations con-
 trar the varld, sayand, o false varld ! o mi-
 erabil varld ! o dissaitful varld ! o inconstāt varld !
 o malicius varld ! ande zit thai kneu nocht
 quhat thing is the varld. eftir my purpos,
 that varld that the pepil malingnis, is nocht
 ane substancial material mas, maid of eird,
 vattir, ayr, & fyir, bot rather it is the euyl lyfe
 of the pepil that conuersis viciuslye, ande the
 prince of this last varld is the deuyl, the qu-
 hilk sal be cassin furtht, as is rehersit in the
 euangel of Sanct ihone. this varld is nocht
 formit of the fouer elementis, as of eird, vat-
 tir, ayr, ande fyir, as gode creat the material
 varld in the begynnyng, bot rather it is creat
 of seuyne elementis of sathans creatione, that
 is to saye, auereise, ambitione, luxure, cruale-
 te, dissait, onfaythfulnes, dissimulatione, &
 insaciabil cupidite. allace ! al thir seuyne ele-
 mentis that this last varld is creat of, ar ouer
 abundand vitht in oure affligit realme, qu-
 hilk is the cause of the calamite that it in-
 duris. bot var ve as solist to considir the vani-

Nunc iudi-
 cium est mū-
 di: nunc pri-
 ceptus huius
 mundi.
 iohā. 12.

Cūque me
conuertissē
ad vniuersa
opera que
fecerāt
man' mee
vidi in om-
nibus va-
nitatē &
afflictionē
animi.
Eccle. 2. c.

te of this last varld as Salomon considrit it,
than doutles ve vald be verray solist to resist
the inuasions of it, quhilk prouokis vs to vice :
or var ve as solist til impung the occasione of
syn, as ve ar solist to seik remeid contrar the
exterior accidentis that oft occurris til hurt
oure body, than doutles our sensual cupidite
vald be cum mortefeit ande venqueist. Oft
tymys ve seik remeide to keip vs fra euyl acci-
dents that hurtis oure body, as, quhen the su-
ne castis oure grite heyt, ve pas vndir the vm-
bre or the schaddou : quhen ve ar tirit to gāg
on oure feit, ve ar solist to seik horse to ryde :
quhē the rane cummis, ve pas vndir the thak,
or vthir couert place : quhen ve ar thristy, ve
seik drynk : quhen the plag of pestilens occur-
ris, ve ar solist to seik ane cleene duelling pla-
ce vndir ane temperat climat. Bot in opposit,
quhen auercise assailzeis vs, ve seik nocht the
vertu of liberalite, nor quhen vile luxure tru-
blis vs, ve adhere nocht to the vertu of tem-
perance ande contengis : quhen ire affligis
vs, ve seik nocht the vertu of patiens : quhen
arrogans ande ambitione entris in our har-
tis, ve seik nocht the vertu of humilite. ande
nou, be cause that ve seik na remeid contrar

our disordinat cupidite, nor zit resistis the occasions ande temptations of the prouocatiōs of vice, ve becum haistylle venqueist, be reason that oure smal resistāce generis grit hardynes in the aduerse party of oure saul. ther is ane mair odious thing amang vs; for al the vicis that oure cupidite prouokis vs to commit, our blynd affectiōe garris vs beleue that tha ar supreme vertu ande felicite, be cause thai ar pleisand tyl oure fragil nature; the quhilk is the principal occasione that ve conuerse sa viciusle, as this miserabil sēsual lyif var perpetual, ande as the dede hed na pouuer to sla oure bodeis, & as there var nocht ane hel to torment oure saulis, bot as ther var ane fenzet hel of the poietis fictions, as virgil hes set furtht in the sext beuk of his eneādos. Bot, as i hef befor rehersit, i suspect that there is ouer mony that beleuis in the opinione of Socrates, that is to saye, that the varld sal indure seuyn ande thretty thousand zeiris. bot admittand, vndir protestatione, that Socrates opinione var of verite, zit socrates hes nocht said that the terme of oure lyue dais sal pas the course of nature, that is to saye, to pas the course of ane hundretht zeir.

Jā viuunt
hōies tan-
quā mors
nulla se-
quatur &
velut in-
fern' fabu-
la ficta fo-
ret.

ve haue experiens daly, that quhar ane man lyuis ane hundretht zeir in ony cuntre, ane hundretht lyuis nocht ane hundretht monetht. Nou, to confound the opinione of Socrates, ande to confound al them that vil nocht beleue that the varld is neir ane final ende, i vil arme me vitht the croniklis of master ihone carion, quhar he allegis the prophe-sye of helie, sayand, that fra the begynnyng of the varld, on to the consummatione of it, sal be the space of sex thousand zeir. the quhilk sex thousand zeir sal be deuydit in thre partis. the fyrst tua thousand zeir, the varld sal be vitht out ony specefeit lau ī vrit, quhilk vas the tyme betuix adam ande abraham. the nyxt tua thousand zeir vas the lau of circuncisione, vitht ane institutione of diuyn policie, ande vitht adoratione of god, quhilk vas the tyme betuix Abraham ande the incarnatione, quhen crist ihūs resauit our huminite for our redemptione. the thrid tua thousand zeir sal be betuix the incarnatione & the last aduent, quhilk sal be the cōsummatione of the varld. bot thir last tua thousād zeir (as master ihone carion allegis in the prophe-sye of helie) sal nocht be completit, be rason

that the daye of iugement sal be antecipet, be cause of them that ar his electis, as is vrityn in the xxiiii. cheptour of Sanct mathou, & nisi breuiati fuissent dies illi, non fieret salua omnis caro: sed propter electos breuiabuntur dies illi. quha listis to reide al the xxiiii. cheptour of Sanct mathou, tha sal persaeue evidently that the varld is verray neir ane ende, be rason that mony of the singis & taikkyns that precedis the daye of iugemēt that ar expremit in the foirsaid cheptour, ar by past, & the remanent ar nou presently in oure daïs: ther for, efftir the supputatione of helie, as mastir ihone carion hes rehersit, the varld hes bot four hundretht fyfty tua zeir tyl indure, be cause that ther is fwe hundrethe fourty aucht zeir by past of the foir said sex thousād zeir; bot eftir the vordis of Sanct mathou, the cōsummatione of the varld sal be haistiar nor foure hūdretht fyfty & tua zeir; zit god hes nocht affixt ane certan daye to fal vitht ī the said terme of iiii. c. lii. zeir, as is rehersit in Sanct mathou, de die autē illa & hora, nemo scit neque āgeli celorū, nisi solus pater. ther for ve haue mistir to be vigilant ande reddey, sen the terme of cristis cumming is schort, ande

the day oncertane, as is said in the foir said euangel. *vigilate ergo quia nescitis qua hora dominus vester venturus sit.* this veil considrit, maye be ane probabil rasō that the varld is neir ane ende, quhilk suld be occasione til haue it in detestatione, ande til haue premeditatione of the future eternal beatitude & felicity, that gode hes promiseit til al them that haldis it in abhominatiōe.

ANE MONOLOG OF THE ACTOR.

CHAP. VI.

THE solist ande attentive laubirs that i tuke to writ thir passagis befor rehersit, gart al my body be cum imbecille ande verye, ande my spreit be cum sopit in sadness, throucht the lang conteneuatiōe of studie, quhilk did fatigat my rason, ande gart al my membris be cum impotent. than, til eschaip the euyl accidētis that succedis fra the onnatural dais sleip, as caterris, hede verkis, ande indegestion, i thocht it necessair til excerse me witht sum actyue recreatione, to hald my spretis valkand fra dul-

nes. than, to exsecute this purpose, i past to
the greene hoilsum feildis, situat maist como-
diusly fra distemprit ayr ande corruppit in-
fectione, to resauē the sueit fragrant smel of
tendir gyrssis, ande of hoilsum balmy flouris
maist odoreferant. besyde the fut of ane lital
montane, there ran ane fresche reueir as cleir
as berial, quhar i beheld the pretty fische vā-
tounly stertland vitht there rede vermeil fyn-
nis, ande there skalis lyik the brycht siluyr. on
the tothir syde of that reueir, there vas ane
grene banc ful of rammel grene treis, quhar
there vas mony smal birdis hoppād fra busk
to tuist, singand melodius reportis of natu-
ral music in accordis of mesure of diapason
prolations, tripla ande dyatesseron. that ha-
uynly ermonyie aperit to be artificial music.
in this glaidful recreatione i conteneuit quhil
phebus vas discēdit vndir the vest northt vest
oblique oriszone, quhilk vas entrit that sa-
myn daye in the xxv. degre of the sing of ge-
mini, distāt fīue degreis fra oure symmyr sol-
stice, callit the borial tropic of cancer, the qu-
hilk, be astrolog supputatione, accordis vitht
the sext daye of iune. there eftir i entrit in
ane grene forrest, to contempil the tēdir zong

Iāque ru-
bescebat
stellis au-
rora fuga-
tis
Encl. 2.

frutes of grene treis, be cause the borial bla-
stis of the thre borouing dais of marche hed
chaissit the fragrāt flureise of euyrie frute tree
far athourt the feildis. of this sort i did spa-
ceir vp ande doune but sleipe, the maist part
of the myrk nycht. instantly there eftir i per-
saut the messengeiris of the rede aurora,
quhilkis throucht the mychtis of titan hed
persit the crepusculyne lyne matutine of the
northt northt est orizone, quhilk was occasio-
ne that the sternis & planetis, the dominotours
of the nycht, absentit them, ande durst nocht
be sene in oure hemispere, for dreddour of
his auful goldin face. Ande als fayr dyana,
the lantern of the nycht, be cā dym ande pail,
quhen titan hed extinct the lycht of hyr lāp
on the cleir daye. for fra tyme that his lustrāt
beymis var eleuat iiii. degres abufe oure obli-
que oriszone, euery planeit of oure hemespeir
be cam obscure, ande als al corruptit humidi-
teis, ande caliginus fumis & infekkit vapours,
that hed bene generit in the sycond regione
of the ayr quhen titan was visiād antepodos.
thai consumit for sorrou quhen thai sau ane
sycht of his goldin scheaip. the grene feildis,
for grite drouht, drank vp the drops of the

fresche deu, quhilk of befor hed maid dikis & dailis verray donc. there eftir i herd the rumour of rammasche foulis ande of beystis that maid grite beir, quhilk past besyde burnis & boggis on grene bankis to seik ther sustentatione. there brutal sound did redond to the hie skyis, quhil the depe hou cauernis of cleuchis & rotche craggis ansuert vitht ane hie not, of that samyn sound as thay beystis hed blauen. it aperit be presumyng & presumposyng, that blaberand eccho hed beene hid in ane hou hole, cryand hyr half ansueir, quhen narcissus rycht sorye socht for his saruandis, quhen he vas in ane forrest, far fra ony folkis, & there eftir for loue of eccho he drounit in ane drau vel. nou to tel treuth of the beystis that maid sic beir, & of the dyn that the foulis did, ther syndry soundis hed nothir temperance nor tune. for fyrst furtht on the fresche feildis, the nolt maid noyis vitht mony loud lou. baytht horse & meyris did fast nee, & the folis nechyr. the bullis begā to bulir, quhen the scheip began to blait, be cause the calfis began tyl mo, quhen the doggis berkit. than the suyne begā to quhryne quhē thai herd the asse tair, quhilk gart the hennis

Methamorpho 3.

kekkyll quhen the cokis creu. the chekyns began to peu quhen the gled quhissillit. the fox follouit the fed geise, & gart thē cry claik. the gayslingis cryit quhilk quhilk, & the dukis cryit quaik. the ropeen of the rauynis gart the cras crope, the huddit crauis cryit varrok varrok, quhen the suannis murnit, be cause the gray goul mau pronosticat ane storme. the turtill began for to greit, quhen the cuschet zoulit. the titlene follouit the goilk, ande gart hyr sing guk guk. the dou croutit hyr sad sang that soundit lyik sorrou. robeen and the lilil vran var hamely in vyntir. the iargolyne of the suallou gart the iay i angil. than the mauis maid myrtht, for to mok the merle. the lauerok maid melody vp hie in the skyis. the nyctingale al the nycht sang sueit notis. the tuechitis cryit theuis nek, quhen the piettis clattrit. the garruling of the stirlene gart the sparrou cheip. the lyntquhit sang cuntirpoint quhen the oszil zelpit. the grene serene sang sueit, quhen the gold spynk chantit. the rede schank cryit my fut my fut, & the oxe cryit tueit. the herrons gaif ane vyild skrech as the kyl hed bene in fyir, quhilk gart the quhapis for fleyitnes fle far fra hame. Thā eftir quhē

this dyn vas dune, i dreu me doune throucht
mony grene dail. i beand sopit in sadnes, i
socht neir to the see syde. than vndir ane hin-
gand heuch, i herd mony hurlis of stannirs &
stanis that tumlit doune vitht the land rusche,
quhilk maid ane felloune sound, throcht
virkyng of the suellād vallis of the brym seye.
than i sat doune to see the flouyng of the fa-
me. quhar that i leukyt far furtht on the salt
flude. there i beheld ane galiasse gayly grathit
for the veyr, lyand fast at ane ankir, and hyr
salis in hou. i herd mony vordis amang the ma-
rynalis, bot i vist nocht quhat thai menit. zit
i sal reherse and report ther crying and ther
cal. in the fyrst, the master of the galiasse gart
the botis man pas vp to the top, to leuk far
furtht gyf he culd see ony schips. than the bo-
tis man leukyt sa lang quhil that he sau ane
quhyt sail. than he cryit vitht ane skyrl, quod
he, i see ane grit schip. than the maister quhis-
lit, and bald the marynalis lay the cabil to the
cabilstok, to veynde and veye. than the mary-
nalis began to veynd the cabil, vitht mony
loud cry. ande as ane cryit, al the laif cryit
in that samyn tune, as it hed bene ecco in ane
hou heuch. and as it aperit to me, thai cryit

thir vordis as eftir follouis. veyra veyra, veyra veyra. gentil gallādis, gentil gallādis. veynde i see hym, veynd i see hym. pourbossa, pourbossa. hail al ande ane, hail al and ane. hail hym vp til vs, hail hym vp til vs. Than quhen the ankyr vas halit vp abuse the vattir, ane marynel cryit, and al the laif follouit in that sam tune, caupon caupona, caupon caupona. caupun hola, caupun hola. caupun holt, caupon holt. sarrabossa, sarrabossa. than thai maid fast the schank of the ankyr. And the maistir quhislit and cryit, tua men abuse to the foir ra, cut the raibandis, and lat the foir sail fal, hail doune the steir burde, lufe harde a burde. hail eftir the foir sail scheit, hail out the bollene. than the master quhislit ande cryit, tua men abuse to the mane ra, cut the raibandis, and lat the mane sail and top sail fal, hail doune the lufe close aburde, hail eftir the mane sail scheit, hail out the mane sail boulene. than ane of the marynalis began to hail and to cry, and al the marynalis answert of that samyn sound. hou hou. pulpela pulpela. boulena boulena. darta darta. hard out steif, hard out steif. afoir the vynd, afoir the vynd. god send, god send, fayr vedthir,

fayr vedthir. mony pricis, mony pricis. god
 foir lend, god foir lend. stou, stou. mak fast &
 belay. Than the master cryit, and bald renze
 ane bonet, vire the trossis, nou heise. than the
 marynalis began to heis vp the sail, cryand,
 heisau, heisau. vorsa, vorsa. vou, vou. ane lāg
 draucht, ane lang draucht. mair maucht, mair
 maucht. zong blude, zong blude. mair mude,
 mair mude. false flasche, false flasche. ly a bak,
 ly a bak. lāg suak, lāg suak. that that, that that.
 thair thair, thair thair. zallou hayr, zallou hayr.
 hips bayr, hips bayr. til hym al, til hym al.
 viddefullis al, viddefuls al. grit and smal, grit
 and smal. ane and al, ane and al. heisau, hei-
 sau. nou mak fast the theyrs. Than the master
 cryit, top zour topinellis, hail on zour top sail
 scheitis, vire zour listaris and zour top sail tros-
 sis, & heise the top sail hiear. hail out the top
 sail boulene. heise the myszen, and change it
 ouer to leuart. hail the linche and the schei-
 tis, hail the trosse to the ra. thā the master cryit
 on the rudir man, mait keip ful and by, a luf.
 cūna hiear. holabar, arryua. steir clene vp the
 helme, this and so. than quhen the schip vas
 taiklit, the master cryit, boy to the top. schaik
 out the flag on the top mast. tak ī zour top salis,

and thirl them. pul doune the nok of the ra in daggar vyise. marynalis, stād be zour geyr in taiklene of zour salis. euery quartar master til his auen quartar. boitis man, bayr stanis & lyme pottis ful of lyme in the craklene pokis to the top, and paueis veil the top vitht pauesis and mantillis. Gunnaris, cum heir & stand by zour artailzee, euyrie gunnar til his auen quartar. mak reddy zour cānons, culuerene moyens, culuerene bastardis, falcons, saikyrs, half saikyrs, and half falcons, slangis, & half slangis, quartar slangis, hede stikkis, muredsaris, pasuolans, bersis, doggis, doubil bersis, hagbutis of croche, half haggis, culuerenis, ande hail schot. ande ze soldartis & conpangzons of veyr, mak reddy zour corsbollis, hād bollis, fyir speyris, hail schot, lancis, pikkis, halbardis, rondellis, tua handit sourdis and tairgis. than this gaye galliasse, beand in gude ordour, sche follouit fast the samyn schip that the botis man hed sene, and for mair speid the galliasse pat furtht hir stoytene salis, ande ane hundretht aris on euerye syde. the master gart al his marynalis & men of veyr hald them quiet at rest, be rason that the mouyng of the pepil vitht in ane schip, stoppis hyr of

hyr faird. of this sort the said galiasse ī schort tyme cam on vynduart of the tothir schip. thā eftir that thai hed hailsit vthirs, thai maid them reddy for battel. than quhar ī sat ī hard the cannons and gunnis mak mony hiddeus crak duf, duf, duf, duf, duf, duf. the barsis and falcōs cryit tirduf, tirduf, tirduf, tirduf, tirduf, tirduf. than the smal artailze cryit, tik tak, tik tak, tik tak, tik tak. the reik, smeuk, and the stink of the gun puldir, fylit al the ayr maist lyk as plutois paleis hed been birnand in ane bald fyir, quhilk generit sik mirknes & myst that ī culd nocht see my lyntht about me. quhar for ī rais and returnit to the fresche feildis that ī cā fra, quhar ī beheld mony hudit hirdis blauuand ther buc hornis and ther corne pipis, calland and conuoyand mony fat floe to be fed on the feildis. than the scheiphirdis pat there scheip on bankis and brais, and on dry hillis, to get ther pastour. thā ī beheld the scheiphirdis vyuis and ther childir that brocht there mornyng brakfast to the scheiphirdis. thā the scheiphirdis vyuis cuttit raschis and seggis, and gadrit mony fragrāt grene meduart, vitht the quhilkis tha couurit the end of ane leye rig, & syne sat doune al to gyddir to tak there refe-

aione, quhar thai maid grit cheir of euyrie
 sort of mylk baytht of ky mylk & zoue mylk,
 sueit mylk and sour mylk, curdis and quhaye,
 sourkittis, fresche buttir ande salt buttir, rey-
 me, flot quhaye, grene cheis, kyrn mylk. euyrie
 scheiphird hed ane horne spune in the lug of
 there bonet : thai hed na breyd bot ry caikis
 and fustean skonnis maid of flour. than eftir
 there disiune, tha began to talk of grit myrry-
 nes that vas rycht plesand to be hard. ī the
 fyrst, the prencipal scheiphirde maid ane ori-
 sone tyl al the laif of his conpangzons as eftir
 follouis.

¶ O ze my frendis that ar scheiphirdis, ve
 hef grit cause to gyf thankis to god for the
 hie stait and dignite that he hes promouit vs
 to posses, the quhilk stait prefferris al vthir
 faculte of this varld, baytht in honour and in
 profeit. for sen the varld vas creat scheiphir-
 disprefferrit al vthir staitis. quhar for the maist
 anciant nobilis that hes bene in ald tymis, tha
 detestit vibanite, and desirit to lyue in villa-
 gis and landuart tounis to be scheiphirdis, or
 to laubir rustic ocupation on the heilsam feil-
 dis, as diuerse historigraphours hes maid mē-
 tione. for in ald tymis pastoral and rustical

ocupatione was of ane excellent reputati-
one, for in thai dais quhen the goldin varld
rang, kyngis and princis tuke mair delyit on
the feildis and forrestis to keip bestialite and
to manure corne landis, nor thai did to rema-
ne in pretoral palecis or in tryumphand citeis.
riche kyng amphion was verray solist to keip
his scheip, and at enyn quhen thai past to the-
re faldis, scheip cottis and ludgens, he playt
befor them on his harpe. Siklyik kyng dauid
hed mair affectione to play on his harpe amāg
his flokkis of scheip, nor he hed to be gouer-
nour of the pepil of Israel. ande appollo, that
the poietis callis the god of sapiens, he was
scheiphird tokeip kyng admetus scheip. siklyik
the nobil romās in ald tymis var nocht escha-
mit to laubir and to manure the baran feildis
vitht there auen handis, to gar the eird becum
fertil to bayr al sortis of corne, eirbis, gyrse &
spice, as ve hef exempil of the prudent quin-
tus cincinatus, quha was chosyn be the senat
to be dictatur of rome, at that samyn tyme he
was arand the land vitht his auen hand at the
pleuch. siklyik the sapient porcus cathon cen-
sor of rome was verray solist on the art of agre-
culture. Siklyik romulus the fyrst kyng of ro-

me set his hail felicite on the manuring of the feildis. ande alse the tua vailzeant romans, fabricius and curius dentatus, var nocht eschamit til excerse them on the culture of the feildis. Siklyik numa pompilius, that deuot kyng of rome, statut that the senaturis of rome suld keip there scheip, as is rehersit ī ane verse that ī hef red of ane senatur, pascebatque suas ipse senator oues. Siklyik paris the thrid soun of kyng Priam of troy vas ane scheiphird, and kepit bestialite on montht ydea. And alse the nobil Scipio, quhilk vas vailzeant ande no les prudent, he conquelist affrica, and pat cartage to sac, and subdeuit numance, and venqueist Annibal, and restorit the liberte of rome. than ī his aige of lij zeir, he left the toune of rome, ande past to remane the residu of his dais in ane landuart village betuix pezole & capue in ytalie, and there he set his felicite on the manuring of the corne land, & in the keping of bestialite. Ande alse lucullus, that prudent consul of rome, quha hed conquelist diuerse battellis contrar the parthiens, than in his last dais he left the toune of rome, and past to duel in ane village besyde naples, quhar that he excersit hym on rustic occupatione ande on be-

stialite. Siklyik the nobil Empriour dioclesiā, eftir that he hed gouuernit the empire xvijj zeir, he left the tryumphand toune of rome, & past til ane village be syde florens, and ther he vsit the lauboring of the cornis and vynis, & on bestialite. Ande alse the prudent duc perecles, quha hed the gouuerning of the comont veil of athenes xxxvj zeiris, zit in his aige of lx zeiris, he left the glorijs stait of athenes, & past to remane in ane litil village quhar he set his felicite to keip nolt and scheip. quhat sal be said of the patriarchis Abraam, Isaac & Iacob, and of the princis & prophetis of Israel? var thai nocht hirdis & scheiphirdis? for ther prencipal vacatione vas on the neuersing of bestialite. Ther for (O ze my cōpanzons scheiphirdis and hirdis) ve hef grit cause to gloir and to gyf thankis to god for the grit dignite that ve posses, for ther is na faculte, stait, nor vacatione in the vniuersal varld, that can be comparit til oure stait. for al vthir staitis of al degreis, baytht temporal and speritual, that remanis in tryumphand citeis and burroustounis, ther ringis na thing amang them bot auareis, inuy, hatrent, dispyit, discention, & mony vthir detestabil vicis: and alse there bo-

deis ar subiect tyl al sortis of seiknes, be rason of the corruptit infectione and euyt ayr that is generit in ane cite quhar maist confluens of pepil resortis, quhilk causis pestilens and diuerse vthir sortis of contagiis maladeis, & also occasione that the maist part of them endis ther the intemperans of ther moucht in eyting & drynkyng, consumis ther stomakis & al ther mēbris, quhilk is occasiōe that the maist part of thā endis ther dais in there green zouthed. bot it is nocht siclyik of vs that ar scheiphirdis, for ve lyif on the fragrant feildis quhar ve ar neureist vitht the maist delicius temperat ayr, and ther is nothir hatrent, auareis nor discord amang vs, nor there is nothir detraction, leysingis, nor calumniations amang vs. ve hef cherite to god, & loue tyl our nychtbours, and the maist part of vs hes gude hail in our body quhil ve be ane hundretht zeir. ande also quhou be it that the riche and opulent potestatis that dueillis in citeis and burroustounis, reputis vs that ar scheiphis to be ignorāt, inciuil, & rude of ingyne, zit nochthelē al the sciencis and knaulage that thai ascribe and prossiessis to be dotit in them, hes fyrst procedit fra our faculte, nocht alanerly in the

inuentione of natural mecanye contraitis, bot as veil the speculatione of supernatural thingis, as of the firmament and of the planetis, the quhilk knaulage ve hef prettikyt throucht the lang contemplence of the motions and reuolutions of the nyne hauynis. Siklyik phisic, astronomye and natural philosophie, var fyrst prettikit and doctrinet be vs that ar scheiphirdis, for our faculte knauis the natur and the vertu of the sternis and planetis of the speere, and of the circlis contenit in the samyn: for throucht the lang studie and contemplene of the sternis, ve can gyf ane iugement of diuerse futur accedentis that ar gude or euyl, necessair or damageabil for man or beyst: for it is manifest that scheiphirdis hes discriuit and definit the circlis and the mouyng of the speris, as i sal reherse to zou that ar zong scheiphyrdis, to that effect that ze may hef speculatione of the samyn. In the fyrst, ihosephus the historigraphour that treittis of the antiquite of the ieuis, rehersis in his fyrst beuk, that the childir of seth (quhilk vas the sounce of Adā) var the fyrst inuentours of the art of astronomie, and inuestigatours of the celest coursis & mouimentis, the quhilk art thai grauit vith

lettris (for the vtilite of there posterite) in tua tablis of stane. ane of the tabilis vas of baikyn stane, and the tothir tabil of onbaykyn stane. the quhilk thing thai did, be cause thai hed herd ther father seth reherse, that his father Adam hed prophetyszit that the varld sal end be vattir and be the fyir, and for that cause the baikyn stane vald thole the fyir, & the onbakyn stane vald thole the vattir, and of this sort the art of astronomie suld ay remane onconsumit. ande thai tua tablis hes bene regester and fundatione til al them that hes studeit in cosmographie, geographie, and in topographie. There for, to mak ane diffinitione of cosmagraphie (as far as ve scheiphirdis hes cōtemplit) it is ane vniuersal discriptione of the varld, contenand in it the four elementis, the eird, the vattir, the ayr, and the fyir, the sone and mune, and al the sternis: ther for ane mā that desiris tyl hef ony iugement of cosmagraphie, he suld fyrst contempil and considir the circlis of the spere celest: for be that distinctione of the said circlis, it sal be facil to knau the distance of diuerse cuntreis that lyis vndir the said circlis, baytht of there longitude and of ther latitude, and the proportione

of the climatis, and the diuersite of the daies & nychtis of the four quartars of the varld, and it sal declair the mouyng, eleuatiōe, and declinatiōe of the sone, mune, and of the sternis fixt, and sternis erratic. and it sal declair the eleuatiōe of the polis, and the lynis parallelis, and the meridian circlis, and diuerse vthir documentis and demonstrations inathematikis.

¶ Nou fyrst to speik of the mouyng of the spere, and of the diuisione of the hauynis, ze sal knau that the varld is diuidit in tua partis, that is to say, the fyrst part is the regione elementair, quhilk is subiect til alteratiōe and to corruptiōe. the nyxt part of the varld is callit the regione celest (quhilk philosophours callis quinta essentia) vitht in the concauite of the quhilk is closit the regione elementar. this said regione celest is nothir variabil nor corruptabil. it is diuidit in ten speris, and the grietest spere quhilk is the outuart spere, inclosis in it the spere that is nyxt til it, & sa be progressionē and ordur, euyrie spere inclosis the spere that is nerest tyl it. in the fyrst, the regione elementair is inclosit vitht in the spere of the mune, and nyxt it is the spere of mercu-

rius, and syne the spere of venus, and nyxt it is the spere of the sone, and abufe and about it is the spere of mars, and syne the spere of Iupiter, and than the spere of Saturnus. and ilk ane of thir speris hes bot ane sterne or planete that mouis in the zodiac contrar the mouyng of the fyrst mobil that ve cal the tēt spere. nyxt thir speris is the firmament, quhilk is callit the hauyn, or the spere of the sternis, and about it is the nynte spere, callit the hauyn cristellyne, be cause that there can nocht be na sternis seen in it. Al thir nyne speris or hauynis ar inclosit vitht in the tent spere, quhilk is callit the fyrst mobil, the quhilk makkis reuolucione and course on the tua polis fra day to daye in the space of xxiiij houris fra orient til occident, and returnis agane to the orient. bot the mouyng of the tothir nyne hauynis is fra the occident to the orient, quhilk is contrar to the mouyng of the tent spere callit the fyrst mobil. zit nochtheles the mouyng of the fyrst mobil is of sic violens, that it cōstrenzeis the tothir nyne speris or hauynis to pas vitht it fra orient tyl occident, quhilk is contrar to there euen natural mouyng, there for the cōpulsit retrograid mouyng is callit be astrono-

mours, motus raptus accessus, & recessus stellarum fixarum. al the thyng that circuitis this last tent hauyn or fyrst mobil, is immobil and mouis nocht : there for it is callit the hauyn empire, quhar the trone diuine standis, as effermis the famous doctours of the kyrk. Nou to proceed in the discriptione of the speris of the hauynis. in the fyrst, ze sal ymagyn ane lyne that passis throucht the spere lyik til ane extree of ane cart, callit axis spere, quhilk is the rycht dyametre of the spere, on the quhilk lyne or extre the speris & hauynis turnis on. thā at the endis of the said lyne, ze sal ymagyne tua sternis, quhilk ar callit the tua polis of the firmament. ane of them standis at the northt, quhilk is callit the pole artic, boreal, or septētrional. it aperis til vs in our habitatione, be rason that it is eleuat abufe our orizone. the tothir sterne standis at the southt, and it is callit the pole antartic austral or meridional. it is ay hid fra vs, for it aperis neuyr in our hemispere be rason that it is vndir our orizō. ze sal vndirstand, that the sterne quhilk the scheiphirdis and marynalis callis the north sterne, that sterne is nocht the pole artic, for the pole artic is bot ane ymaginet point, distāt

iiij degreis fra that sterne that ve cal the northt sterne, the quhilk sterne is callit alrukaba. and also ze sal vndirstand, that the soucht sterne that is eleuat abufe the orizon of them that duellis bezond the equinoctial, it is callit canapus. ther for it suld nocht be callit the pole antartic, for the pole antartic is bot ane ymaginet point, quhilk standis iiij degreis fra the sterne that is callit canap'. There is ane vthir circle callit orizone, the quhilk cuttis the spere in tua partis. there is tua sortis of orizons, ane is callit the rycht orizon, the tothir is callit the oblique orizone. thai that hes there zenith in the equinoctial. thai hef the rycht orizon, bera-son that the tua polis ar in there orizon, ande thai that hes ane oblique orizon, ane of the polis is eleuat abufe ther orizon, ande the tothir pole is hid vndir there hemispeir and orizon. Ther is ane vthir circle in the spere callit meridian, the quhilk gais betuix the tua polis rycht abufe our hede. than quhen the sune cummis fra the orient to that circle, it is iust tuelf houris of the daye, & quhē the sune is in opposit til our meridian vndir our orizō, thā it is mydnycht. There is ane vthir circle of the spere, callit the circle equinoctial, the qu-

hilk deuidis the spere in tua partis. it is of ane lyik distance fra the tua polis. it is callit equinoctial, be cause that quhen the sune cummis til it, than the day and the nycht ar of ane lyntht in euerye part of the varld, and that occurris tua tymis ilk zeir, that is to say, quhen the sune cummis in the fyrst degre of aries, quhilk is the xj daye of marche, & in the fyrst degre of libra, quhilk is the xiiij day of september. Ther is ane vthir grit circle in the spere, callit the zodiac, the quhilk deuidis the circle equinoctial ī tua partis. the zodiac is deuidit ī tuelf partis, and ilk part is callit ane sing, the quhilk zodiac extendis til tuelf singnis, callit Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. Ande euyrie sing is diuidit in xxx degreis. Ther is tua vthir circlis in the spere callit colures. ane of them passis be the zodiac in the begynnyng of Aries and Libra, quhilkis ar tua singnis equinoctialis the tothir circle passis in the begynnyng of Cancer and capricorn, quhilk ar tua solstice singnis. Ther ar four vthir litil circlis in the spere. ane is callit the tropic of Cancer, quhilk is the solstice of symmyr. it is distāt xxiiij degreis xxx mu-

netis fra the equinoctial touart septemtrion, quhen the sune cūis til it, than it is the longest day of the zeir to them that duellis betuix the pole artic and the equinoctial. The circle of capricorne is callit the solstice of vyntir. quhen the sune cūmis til it passand touart the pol antartic, than thai that duellis betuix the equinoctial and the pole antartic, hes ther langast day of the zeir, & thā ve hef the schortest day of the zeir. The circle artic is xxiiij degreis xxx munitis fra the pole artic. siclyik the circle antartic is xxiiij degreis xxx munitis fra the pole antartic. & also the septemtrional solstice callit the tropic of cācer, is xxiiij degreis xxx munitis fra the equinoctial, and the meridional solstice of capricorn is xxiiij degreis xxx munitis fra the equinoctial. The point that is ryght abufe our hede is callit zenych, the quhilk is iiij scoir and ten degreis distant fra our orizon, ande as oft as ve change fra place to place, as oft ve sal hef ane vthir zenycht, and the place that is direct contrar til our zenych is callit antipodes. tha that duellis in thai partis, thai hef ther solis direct contrar til our solis, ande thai hef the hauyn for ther zenych as veil as ve, & quhen ve hef the longest day of sy-

myr, than thai hef the schortest day in vynyntir, ande quhen thai hef symmyr, than ve hef vyntir. zit nochtheles, lactantius firmien, that famous doctor of the holy kyrk, in his thrid beuk, in the xxiiij cheptor, he scornis the mathematiciēs that effermis antipodos : & syklyik Sainct agustyne de ciuitate dei, in the ix cheptour of his seuynt beuk, allegis mony freuol argumentis contrar the antipodos : quhar for it aperis veil that thir tua doctours, agustin & lactantius, var mair expert in theologie nor thai var in cosinographie, cōsiderand that ther is sa mony probabil rasons that preuis that the eird is round, ande that the eird is the centir of the ix hauynis, and that the sune circuitis and gais about the eird euyrie xxiiij houris. for ve maye see be experiens, that quhen the sune rysis at our est orizon, than it ascendis quhil it cum til our meridian, and ther eftir it declynis and passis vndir our vest orizon, quhilk is ane manifest taikyn that the sune gais about al the eird : quhar for it aperis veil, that ther is pepil duelland vndir vs. and also ve hef ane vthir probabil sing to preif that the eird and the vattir is rond. for admittand that sum man vald set ane stabil mark at the

see syde, and syne this man departand in ane schip fra that mark, sailand quhil he be furtht of the sycht of the said mark, than he beand in the body of the said schip quhen he hes tynt the sycht of his mark, than he montis and passis vp to the top of the schip, and than he persauis his mark perfytly, the quhilk he culd nocht persauie in the body of the schip, quhou be it that the body of the schip be nerar his mark nor is the top of the schip. this exempil makkis plane that the eird is rond. Siklyik ane man beand on the hede of ane hil, he vil see ane schip farrar on the seye nor he vil see at the fut of the hil, quhou be it that the fut of the hil be nerar the said schip nor is the hede of the hyl. i hef rehersit thir vordis to gar obstinat ignorant men consaue that ther is antipodos, that is to say, that there is pepil that duellis vndir our feit. i suld hef rehersit of befor, quhou that thai that hes the equinoctial for ther zenych, ande hes the tua polis in ther orizon, thai hef tua symmyrs and tua vintirs euyrie zeir. for ther fyrst symmyr is quhē the sune entris in the fyrst degre of aries, quhilk is in the xj day of marche, and ther fyrst vintir is quhen the sune entris in the fyrst degre of

cancer, quhilk accordis vitht the xij. day of iune; and ther sycond symmyr is quhen the sune entris in the fyrst degre of libra, quhilk accordis vitht the xiiij. daye of september; & ther sycōd vintir is quhē the sune entris ī the fyrst degre of capricorn, quhilk accordis vitht the xij. day of decēber. the tua vintirs that thai hef ar nocht verray vehemēt cald, bot ther tua symmyrs ar vondir birnand heyt, quhilk is occasione that the pepil that duellis vndir the equinoctial ar blac of ther cullour. And fra tyme that the sune be past the equinoctial, touart the meridian tropic of capricorn, than thai that dueillis vndir the northt pole, thai hef ane conteneual nycht and no day, quhil on to the tyme that the sune return, & is entrit in the fyrst degre of Aries. the rason of thir lang nychtis is, be cause that the sune beand past the equinoctial, touart the meridional tropic, than it is al that tyme vndir the orizon of them that hes the northt pole for ther zenych. Siklyik, quhen the sone cūmis fra the equinoctial, passand touart the septemtrional tropic of cancer, than thai that duellis vndir the meridional pole, hes cōteneual nycht quhil the sone returne agane to the fyrst degre

of libra, be rason that quhen the sone is northt fra the equinoctial, than it is vndir the orizon of them that hes the meridional pole for ther zenych; & sa be this narratione, thai that duellis vndir the pole artic, hes ane conteneual nycht half ane zeir to gyddir, and the tothir half zeir thai hef cōteneual day and no nycht half ane zeir to gyddir; and it is of the samyn sort to them that duellis vndir the pol antarctic. And nou, sen i hef declarit the circlis of the spere, i vil speik of the reuolutions and of the nature of the vij. planetis. O ze scheiphirdis, ze sal contempil in the firmamēt ane sterne callit saturn, quhilk is hie abufe al the laif of the planetis, and for that cause it aperis ver-ray litil to mennis sycht. it makkis reuolutione in thretty zeir, and returnis to the samyn point that it cam fra. it makkis ane circle fra occident til orient, contrar the fyrst mobil. it is of ane cald frosty natur. Nyxt saturne standis the spere & hauyn of Iupiter, quhilk makkis the cours & circuit in tuelf zeiris. it is of ane temperat natur, be cause it standis in the myd vay betuix the caldnes of Saturn & the byrnand heyt that Mars induris throucht the vicinite of sol. Ande nyxt to Iupiter standis

Saturn.

Iupiter.

the hauyn and spere of Mars, quhilk sum men Mars.
callis Hercules. it reuoluis in ane circle in tua
zeiris. it is inflammit in ane feruent heyt that
ascendis fra the sone. Nyxt to Mars standis
the hauyn of the sone, the quhilk makkis reuo- Sol.
lutione in thre hūdreht thre scoir of degreis,
quhilk is the space of ane zeir. the verteous
heynt of it temperatis al the sternis of the fir-
mament. Nyxt vndir the spere of the soune
stādis the spere & hauyn of Ven', quhilk is ane Venus.
grit sterne of ane meruelous lustir. ī the mor-
nyng it aperis ane lang tyme or the soune ryi-
se, and gyffis ane grit lycht. at that tyme it is
callit lucifer, be cause it auancis the day befor
the crepusculine. and siclyik it aperis veiray
haisty on fayr day lycht, quhen the soune di-
scendis vndir the vest orizon : at that tyme it
is callit vesper, be cause it prolongis the day.
sum men callis it Iuno, and sum callis it isis.
al thing that the eird procreatis is confortit be
it, be rason of the vertu of the fresche deu that
discēdis fra it. it makkis ane onstabil reuolu-
tion in thre hundreht xlvij. dais, and ay it is
vitht in xlvj. degreis fra the soune. Nyxt vn-
dir the spere of Venus, standis the spere & ha-
uyn of Mercurius, quhilk sum men callis ap- Mercurius.

Luna.

pollo, quhilk makkis reuolutione nyne dais mair haistiar nor dois venus, bot it aperis nocht sa grit as Venus. it is ay sene befor the soune rysing, and haisty eftir that the soune is cum to the vest orizon, & it is ay xxij. degreis neir to the soune. The last and the nerest planet, quhilk is callit the mune, the quhilk is ane familiar frende to the eird, the creator of al thingis ordād it to be ane remeid cōtrar mirknes of the nycht. it is the maist admirabil sterne of the firmamēt. the diuersite & the variāce of it hes trublit the vndirstāding of thē that cōtēplit it, be rasō that sū tyme it grouis & sū tyme it decressis, quhilk is contrar the natur of vthir sternis; for sum tyme it aperit neukyt, heffand hornis, and sum tyme it vas al rond, and sum tyme it vas bot half rond; sum tyme it vald schau lycht half the nycht, and sum tyme it vald schau lycht al the nycht, & sū tyme it vald be thre dais to gyddir nocht sene; & als the reuolutione & circuit of it maid as lāg passage in xxvij. dais & viij. houris, as the planet saturn did ī thretty zeir. Nou i vil rehers the cause of the variance ande the mutations of the cours of the Mune. ze sal vndirstand, that the mutatione and variance of the mu-

ne, in sa mony diuerse sortis, procedis as i sal
reherse. The mune is ane thik masse, round
lyik ane boule or bal, heffand no lycht of hyr
self; for sche and al the vthir sternis resauis
ther lycht fra the soune. there for, sa mekil of
the mune that hes hyr aspect touart the sou-
ne, hes lycht; bot the tothir half of the mune,
that hes no aspect to the soune, resauis no
lycht. The cause quhy that the mune schauis
lycht one tyme, and is obscure ane vthir ty-
me, is be rason that sche is meir suift in hyr
retrograid cours nor the soune is: for of hyr
auen propir mouyng fra occident til orient
in the zodiac, sche cummis euyrie xxvij. daïs
viij. houris vndir the samyn degre that the so-
ne is i til. at that tyme the vulgaris sais that the
mune is in the cōiunctiōe vitht the sone. Sum
tyme the mune is in oppositiōe, that is, quhē
the mune & the soune ar in apposit degreis.
thā ve see the maist part of the lycht that the
mune hes resauit fra the soune. the vulgaris
sais, at that tyme, that the mune is ful, zit noch-
theles the mune is ay ful, as veil at the coniun-
ction as at the appositione, bot quhen the mu-
ne is in the eclipsis. for in the tyme of the ecli-
pis, the cird is betuix the mune and the sou-

ne, quhilk is occasione that the mune resauis no lycht fra the soune at that tyme. There is ane vthir admiration of the variant^t course of the mune, for sche resauis mair lycht in hyr oppositione fra the soune, nor aperis tyl vs. The quhilk i sal preif be this rason. Ane grit roundnes of lycht sal gyf lycht to mair nor the half of ane les roundnes, be rason that the superfice of ane grit roundnes hes ane largear aspect touart ane roundnes of ane les quantite, nor ane smal roundnes can hef touart ane grit roundnes. There for, sen the soune is of ane gritar quātite nor is the mune, be that cause, mair nor the half of the mune resauis lycht fra the soune. bot zit ve see nocht sa mekil lycht in the mune as sche hes resaut fra the soune in hyr appositione. Ane parsō that behaldis ane roundnes of ane gritar quantite nor is the space betuix his tua een, that parson sal nocht see sa mekil as is the half of that roundnes, be rason that the superfice of that roundnes is of mair quantite nor is the space or largenes that is betuix his tua een.

The eclips
of the
soun.

¶ Nou i vil reherse the cause of the eclipsis of the soune and mune. ve may persaeue manifestlye, that the eclips of the soune cummis

be the interpositione of the mune betuix vs and the soune, the quhilk empeschis and obfusquis the beymis of the soune fra our sycht. Siklyik, the mune is in eclips be the obiectiōne of the eird, the quhilk eird empeschis the soune to gyf lycht to the mune. of this sort, the soune is maid obscure til vs quhē it clips, be cause the vmbre and schaddou of the bak of the mune is betuix vs and the soune. And also the mune is maid obscure quhen it clips, be rason that the vmbre and schaddou of the eird empeschis hyr to resae lycht fra the soune. ther for i may efferme, that the myrk nycht is na vthir thyng bot quhen the soune and mune ar vndir our orizon.

Eclips
the mune.

¶ Nou, to speik of the influens and constellation of the soune and mune, and of the sternis, doutles man & beyst, ande al vthir thyng that euyr vas procreat on the eird, ar subiect to ther operatiōe, & rasauis alteratiōe throucht there influens. The speculatione and contemplatione of mennis ingyne culd neuyr consaue ane final determinatione of the soune, mune, and of the sternis. fra ther operations and constellations procedis tempest, stormis, fayr veddir, foul veddir, heyt, cald, pestilens,

cōualescens, rane, frost and snau, and al vthir accidentis that cummis on the eird, and on man and beyst : bot zit, at sum tyme, god almychty, be his diuynē permissiōe, mittigatis, augmentis, or dimuneuis baytht the gude operations and euil operations of the planetis, efferand for the vertu and vice that ringis amang the pepil. ve ar veil experimentit, that quhen ther multipleis ane grit numir of sternis ī the equinoctial of Libra, or in the solstice of capricorn, at that tyme ther occurris grit tempestis and tormentis of euyl veddir. Ande alsa, at that tyme, men and vemen of ane tendir complexiōe, ar in dangeir of diuers maladeis, as of fluxis, caterris, collic and gut, and to diuers vthir contagiū seiknes. Sic lyik, throucht the operatione of the sternis, the oliue, the popil, & the oszér tree, changis the cullour, and ther leyuis, at ilk tyme quhen the soune entris in the tropic of Cancer. sic lyik, the dry mynt that hingis in ane house, resauis sum vertu of the eird, quhen the soune entris in the fyrst degre of capricorne. Siklyik, ther is ane eirb callit helytropium, the quhilk the vulgaris callis soucye ; it hes the leyuis appin as lāg as the soune is in our hemispere, and it closis

the leyuis, quhen the soune passis vndir our orizon. Siklyik, oistirs and mussillis, & al vthir schel fysche, grouis and inccessis in ther natural qualite, eftir the coniunctiōe of the mune, quhil on to the tyme of the appositioē. thā eftir the appositioe, thai schel fische dimuneuis and grouis les, and of ane var qualite.

Siklyik ther is ane sterne callit canis. the euyll constellatione of it begynnys at the sext daye of iulye, and endis at the xx. daye of agust. the natur of it is contrar tyl euyrie thyng that is procreat on the eird. The tyme of the operatione of it in our hemispere, is callit be the vulgaris the caniculair dais. the euyll natur of it inflammis the soune vitht ane onnatural vehement heyt, the quhilk oft tymis trublis and altris the vyne in ane pipe in the depe caue, ande also it generis pestilens, feuyrs, & mony vthir contagiū seiknes. quhen it ringis in our hemispere, than dogis ar ī dangeir to ryn vod, rather nor in ony vthir tyme of the zeir. Siklyik ther is mony vthir euyll accidētis that occurris throuch the euyll constellations of the planetis and of the sternis; ande also sum of them erris and altirs oft tymis fra ther auē natural course, quhilk is ane taikyn and sing of

prodigeis precedent euyl accidentis that ar tyl occur on princis or superiors of ane realme. the historigraphours rehersis, that there vas thre sonnis sene at one tyme in the lyft, befoir the ciuil veyris that occurrit betuix anthoni' and agustus cesar; and also thēr vas thre munis sene in the lyft, quhen domitius caius and flavius lucius var consulis of rome. Siklyik there is diuerse vthir sternis of ane euyl constellation, quhilk pronosticatis future euyl accidentis. ther is ane sterne that aperis nocht oft in our hemispere, callit ane comeit. quhen it is sene, ther occurris haistlyly eftir it sum grit myscheif. it aperis oft in the northt. it aperis oft in the quhyt circle callit circulus lacteus, the quhilk the marynalis callis vatlant streit. sū tyme it vil apeir lyik lang bludy hayr, sū tyme lyik ane dart, sū tyme lyik ane bludy speyr. it aperit in the lyft lyik ane sourd be for the detht of Iulius cesar, and also it aperit lyik ane trumpet, quhen the kyng of perse straik ane battel contrar the grecians. sum tyme it hes aperit lyik tua gait buckis iustād cōtrar vthirs. Nou to speik of the generatione of the rane. it is ane exalatione of humid vapours, generit in calme veddir abuse the vattirs on the

eird, and syne ascendis in the sycond regione of the ayr, quhar that it coagulatis in ane thik clud: than the sternis of ane euyl constellatiōne brakkis that clud: than it fallis on diuerse partis of the eird, in diuerse sortis of schouris, sum mair, sum les; sum be grit vehemens and tempest, and sum tyme in soft & varme schouris. ī the antiāt dais there vas sene grit meruelis in the rane, quhilkis signifieit prodigies of future euyl accidētis. In the tyme that marcus actilius and cayus portius var consulis of rome, the lyft did rane mylk, and on the morne it ranit rede blude. siclyik, quhen lucius volumnius and sergius sulpitius var consulis in rome, the lyft did rane rau flasche. And alse, quhen the vailzeant roman, marcus crassus, vas slane be the parthiens, the lyft did rane yrn. Siklyik, quhen lucius paulus and cayus marcellus var consuls in rome, the lyft did rane grit quantite of vol; and alse, quhen titus annius milo vas slane, the lyft did rane tile stannis. Nou, to speik of the generatiōe of the deu, it is ane humid vapour, generit in the sycond regione of the ayr in ane fair calme nycht, & syne discendis in ane temperat caldnes on the grene eirbis in smal droppis. The hayr rym

is ane cald deu, the quhilk fallis in mysty vapours, and syne it fresis on the eird. the myst, it is the excrement or the superfluite of the cluddis, the quhilk fallis fra the ayr ī ane sueit rane, quhilk rane can nocht be persaut be the sycht of men. Hail stonis is ane congelit rane, quhilk fallis on the eird be grit vehemens, and it fallis rather on the day lycht nor on the nycht. The snau is ane congelit rane, frosyn and congelit in the sycond regione of the ayr; bot it is nocht sa ferme and hard congelit as is the hail stonis; zit nochtheles it remanis langgar onmeltit, be rason that it fallis aye in cald vedthir, ande the hail stonis fallis comontly in symmyr. The thoundir is ane corrupt fume generit on the eird, of vapours, and syne it ascēdis in the sycond regione of the ayr, and congelis in diuerse massife cluddis, quhilk stoppis and empeschis the operatione of the planetis to excerse ther natural course. than the vehemens of the planetis brakkis thai cluddis, fra the forse of the quhilk there cūmis fyir and ane grit sound, quhilk is terribil to be hard, & that terribil sound is the thyng that ve cal the thondir; bot or ve heir the thondir, ve see fyrst the fyir, quhou be it that thai proced at ane in-

stant tyme. the cause that ve see the fyire or ve heir the thoundir, is be rason that the sycht and cleirnes of ony thing is mair suyft touart vs nor is the sound. The euyl that the thoundir dois on the eird, it is dune or ve heir the crak of it. Oft tymis ve vil see fyir slaucht, quhou be it ther be na thōdir harde. The thoundir slais mony beystis on the feildis ; & quhē it slais ane man that is sleipand, he sal be fundin dede, and his ene close ; and quhen it slais ane valkand man, he sal be fundin dede, and his ene appin. The thoundir is maist dangerous for man ande beyst, quhen there cummis na rane vitht it. The fyir slaucht vil consume the vyne vitht in ane pipe in ane depe caue, & the pipe vil resaue na skaytth. the fyir slaucht sleu ane man on the feildis, and it meltit the gold that vas in his bag, and it meltit nocht the vax of ane seyl that vas ī that samyn bag. In rome there vas ane nobil princesse callit martia grit vitht child ; sche vas on the feildis for hyr recreatione, quhar that the fyir slaucht straik hyr, & sleu hyr nocht, bot zit it sleu the child in hyr voyme. There is thre thyngis that ar neuyr in dangeir of thoūdir nor fyir slaucht, that is to saye, the laurye tree : the sycond is the

selcht, quhilk sum men callis the see volue: the thrid thyng is the eyrn, that fleis sa hie. The historigraphours rehersis, that tybereus Cesar, empriour of rome, hed euyr ane hat of laure tree on his hede, and alse he gart mak his pailzons and tentis on the feildis, of selcht skynnis, to that effect that he mycht be furtht of the dangeir of the thoūdir and fyir slaucht. The best remeid cōtrar thoūdir & fyir slaucht, is to men and vemen to pas in hou cauernis vndir the eird, or in depe cauis, be cause the thoundir dois maist damage tyl hie placis.

¶ Nou, to speik of the cause and of the natur of the vynd, eftir the discriptione of the scheiphirdis and hirdis of the antiant dais. ze sal undirstand, that the vynd is no vthir thyng bot ane vapour or exalatione, heyt and dry, generit in the concauiteis and in the bouellis of the eird, the quhilk ascendis and descendis vp and doune betuix the eird and the sycond region of the ayr. The marynalis at this present tyme hes set furtht and discriuit thretty tua sortis of vyndis; bot ve that ar scheiphirdis, hes no iugement bot of viij. sortis of vyndis, of the quhilk numir ther is iiij. callit vyndis cardinal, and the tothir iiij. ar callit vyn-

dis collateral. the fyrst cardinal vynd is callit auster or meridional vynd, quhilk the vulgaris callis southyn vynd. it is heyt and humid of natur. it generis thondir cluddis, and smal soft ranis, ande also it is the cause of pestilens, and of vthir cōtagius seiknes. The nyxt cardinal vynd is callit subsolan' or oriētal, quhilk the vulgaris callis estin vynd, quhilk, throucht the vertu of the soune, is heyt and dry of natur. it is hoilsum for man and beyst, and also it nureseis al thyng that the eird procreatis. The thrid cardinal vynd is callit septemtrional or borial, quhilk vulgaris callis northin vynd. it is cald and dry, of ane melancolic natur. it is hoilsum for man and beyst that ar kepit fra excessif caldnes, bot it is verray contrar & noysum to the frutis of the eird. The feyrd cardinal vynd is callit fauonius or occidental, quhilk vulgaris callis vestin vynd. it is cald and humid, of ane flegmatic natur. it is neuresant for the frute of the eird, bot it is contrar tyl tendir complexions that ar subiect tyl seiknes. Now, to speik of the iiij. collateral vyndis. the fyrst is callit auster aphricus, quhilk is betuix auster and fauonius. it is callit be the vulgaris southt vest. it generis baytht humi-

diteis & maledéis. The nyxt colateral vynd is callit furo auster, quhilk is betuix auster & subsolanus. the vulgaris callis it southt est. it is heyt and dry of natur, and it generis cludis and maladeis. The thrid collateral vynd is callit aquilon, quhilk is betuix septemtrion and subsolanus. the vulgaris callis it northest. it is cald and dry of natur. it is mair hoilsum tyl ane person nor it is pleysand. it is contrar to the frutis, fleureis, and eirbis of the eird. The feyrd collateral vynd is callit circius, quhilk is betuix septemtrione and fauonius. the vulgaris callis it nortwest. it is cald & dry of natur. it generis snau, tempest, & vehement stormis. it is verray noisum til al thē that ocupeis baytht be see and land. Al thir thingis befor rehersit, of the circlis of the speir, & of the hauynis and planetis, is said, to gar zou considir that man kynd is subiect to the planetis and to ther influens. ther for ve suld prepair and prouid to resist ther euyl constellations. for quhou be it that thai ar the instrumentis of god, zit nochtheles he of his gudnes resistis there euyl influens, fra tyme that ve be cum obedient tyl his command.

Actor.

Sapiens dominabitur
astris.

¶ Quhen the scheiphird hed endit his prolixit orisō to the laif of the scheiphirdis, i meruellit nocht litil quhen i herd ane rustic pastour of bestialite, distitut of vrbomite, and of speculatione of natural philosophe, indoctrine his nyctbours as he hed studeit ptholome, auerois, aristotel, galien, ypocrites or Cicero, quhilk var expert practicians in methamatic art. Thā the scheiphirdis vyf said, my veil belouit hisband, i pray the to decist fra that tideus melancolic orison, quhilk surpassis thy ingyne, be rason that it is nocht thy facultee to disput in ane profund mater, the quhilk thy capacite can nocht comprehend. ther for, i thynk it best that ve recreat our selfis vytht ioyus comonyng quhil on to the tyme that ve return to the scheip fald vytht our flokkis. And to begyn sic recreatione i thynk it best that euyrie ane of vs tel ane gude tayl or fabil, to pas the tyme quhil enyn. Al the scheiphirdis, ther vyuis and saruādis var glaid of this propositiōe. than the eldest scheiphird began, and al the laif follouit, ane be ane in ther auen place. it vil be ouer prolixit, and noles tideus to reherse them agane vord be vord. bot i sal reherse sū of ther namys that i herd.

sum vas in prose, & sum vas in verse : sum var storeis, and sum var flet taylis. Thir var the namis of them as eftir follouis. the taylis of cantirberrie. Robert le dyabil duc of Normādie, the tayl of the volfe of the varldis end, Ferrand erl of Flandris that mareit the deuyl, the taiyl of the reyde eyttyn vitht the thre heydis, the tail quhou perseus sauit andromada fra the cruel mōstir, the prophysie of merlyne, the tayl of the giantis that eit quyk men on fut by fortht as i culd found, vallace, the bruce, ypomedon, the tail of the thre futtit dog of norrouay, the tayl quhou Hercules sleu the serpent hidra that hed vij heydis, the tail quhou the kyng of est mure land mareit the kyngis dochtir of vest mure land, Skail gillenderson the kyngis sone of skellye, the tayl of the four sonnis of aymon, the tail of the brig of the mantribil, the tail of syr euan arthours knyght, rauf collzear, the seige of milan, gauen and gollogras, lancelet du lac, Arthour knyght he raid on nyght vitht gyltin spur and candil lyght, the tail of floremond of albanye that sleu the dragō be the see, the tail of syr valtir the bald leslye, the tail of the pure tynt, claryades and maliades, Arthour of

liril bertangze, robene hude and liril ihone, the meruellis of mādiueil, the tayl of the zōg tamlene, and of the bald braband, the ryng of the roy Robert, syr egeir and syr gryme, beuis of southamtonn, the goldin targe, the paleis of honour, the tayl quhou acteon vas trāsformit in ane hart, and syne slane be his auen doggis, the tayl of Pirramus and tesbe, the tail of the amours of leander and hero, the tail quhou Iupiter transformit his deir loue yo in ane cou, the tail quhou that iason van the goldin fleice, Opheus kyng of portingal, the tayl of the goldin appil, the tail of the thre veird systirs, the tayl quhou that dedalus maid the laborynth to keip the mōstir minotaurus, the tail quhou kyng midas gat tua asse luggis on his hede be cause of his auereis.

¶ Quhen thir scheiphyrdis hed tald al thyr pleysand storeis, than thay and ther vyuis began to sing sueit melodius sangis of natural music of the antiquite. the foure marmadyns that sang quhen thetis vas mareit on month pilliō, thai sang nocht sa sueit as did thir scheiphyrdis, quhilkis ar callit to name, parthenopie, leucolia, illigeatempora, the feyrd callit legia, for thir scheiphirdis excedit al thir foure

marmadyns in melodius music, ī gude accord-
dis and reportis of dyapason prolations, and
dyatesseron. the musician amphion quhilk s̄ag
sa dulce, quhil that the stanis mouit, and alse
the scheip and nolt, and the foulis of the ayr,
pronuncit there bestial voce to sing vitht hym.
zit nochtheles his ermoni' s̄ag prefferit nocht
the sueit sangis of thir foir said scheiphirdis.
Nou i vil rehearse sum of the sueit sangis that
i herd amang thē as eftir follouis. in the fyrst,
pastance vitht gude companye, the breir byn-
dis me soir. Stil vndir the leyuis grene, Cou
thou me the raschis grene, allace i vyit zour
tua fayr ene, gode zou gude day vil boy, lady
help zour presoneir, kyng villzamis note, the
lang nounenou, the cheapel valk, faytht is the-
re none, skald abellis nou, The abirdenis nou,
brume brume on hil, allone i veip in grit di-
stres, trolee lolee lemmeu dou, bille vil thou
cum by a lute and belt the in Sanct Francis
cord, The frog cam to the myl dur, the sang
of gilquhiskar, ryght soirly musing in my
mynde, god sen the duc hed byddin in Fran-
ce, and delaubaute hed neuyr cum hame, al
musing of meruellis amys hef i gone, Mastres
fayr ze vil forfayr, o lusty maye vitht flora
quene, O myne hart hay this is my sang, the

battel of the hayrlau, the hunttis of cheuet,
Sal i go vitht zou to rumbelo fayr, Greuit is
my sorrou, turne the sueit ville to me, My lu-
fe is lyand seik, send hym ioy, send hym ioy,
fayr luf lent thou me thy mantil ioy; The
perssee & the mongumrye met, that day, that
day, that gentil day; my luf is laid upon ane
knycht, allace that samyn sueit face, in ane
myrthful morou, my hart is leinit on the lād.

¶ Thir scheiphirdis ande there vyuis sang
mony vthir melodi' sangis, the quhilkis i-hef
nocht in memorie. than eftir this sueit celest
armonye, tha began to dance in ane ring. euy-
rie ald scheiphird led his vyfe be the hand,
and euyrie zong scheiphird led hyr quhome
he luffit best. Ther vas viij scheiphirdis, and
ilk ane of them hed ane syndry instrument to
play to the laif. the fyrst hed ane drone bag
pipe, the nyxt hed ane pipe maid of ane bled-
dir and of ane reid, the thrid playit on ane
trump, the feyrd on ane corne pipe, the fyft
playit on ane pipe maid of ane gait horne, the
sext playt on ane recordar, the seuint plait on
ane fiddil, and the last plait on ane quhissil.
kyng amphion that playit sa sueit on his harpe
quhen he kepit his scheip, nor zit appollo the
god of sapiens, that kepit kyng admetus scheip,

vitht his sueit menstralye, none of thir tua playit mayr cureouslye nor did thir viij scheiphyrdis befor rehersit; nor zit al the scheiphirdis that virgil makkis mention in his bucolikis, thai culd nocht be comparit to thir foir said scheiphyrdis; nor orpheus that playit sa sueit quhē he socht his vyf in hel, his playing prefferit nocht thir foir said scheiphirdis; nor zit the scheiphyrd pan, that playt to the goddis on his bag pype, nor mercurius that playit on ane sey reid, none of thē culd preffer thir foirsaid scheiphirdis. i beheld neuyr ane mair dilectabil recreatiōe. for fyrst thai begā vitht tua bekkis and vitht a kysse. euripides, iuuenal, perseus, horasse, nor nane of the satiric poiettis, quhilkis mouit ther bodeis as thai hed bene dansand quhen thai pronuncit ther tragiedeis, none of them kepit moir geomatrial mesure nor thir scheiphyrdis did in ther dansing. Nor ludius that vas the fyrst dansar of rome, culd nocht hef bene comparit to thir scheiphirdis. it vas ane celest recreatiō to behald ther lycht lopene, galmouding, stendling bakuart & forduart, dansand base dansis, pauuans, galzardis, turdions, braulis and branglis, buffons, vitht mony vthir lycht dācis, the quhilk ar ouer prolix to be rehersit. zit nochtheles i sal rehers

sa mony as my ingyne can, put in memorie. in the fyrst, thai dancit, al cristyn mennis dance, the northt of scotland, huntis vp, the comout entray, lang plat fut of gariau, Robene hude, thom of lyn, freris al, ennyrnes, the loch of sle-ne, the gosseps dance, leuis grene, makky, the speyde, the flail, the lammes vynde, soutra, cum kyttil me naykyt vantounly, schayke leg fut befor gossep, Rank at the rute, baglap and al, ihonne ermistrangis dance, the alman haye, the bace of voragon, dangeir, the beye, the dede dāce, the dance of kylrynne, the vod and the val, schaik a trot. than quhen this dancing was dune, tha departit and past to cal there scheip to ther scheip cottis. thai bleu vp there bagpipis. than the bel veddir for blythtnes bleyttit rycht fast, and the rammis raschit there heydis to gyddir. than the laif of ther fat flokkis follouit on the fellis baytht zouis and lammis, kebbis and dailis, gylmyrs and diamondis, and mony herueist hog. than i departit fra that companye, and i entrit in ane onmauen medou, the quhilk abundit vitht al sortis of holisū flouris, gyrsis, and eirbis maist conuenient for medycyn. in the fyrst, i sau ane erb callit barba aaron, quhilk was gude remeid for emoroyades of the fundament. i sau vir-

met, that vas gude for ane febil stomach, & sou-
rakkis, that vas gude for the blac gulset. i sau
mony grene seggis, that ar gude to prouoke
the flouris of vemen. i sau the vattir lille, qu-
hilk is ane remeid contrar gomoria. i sau tan-
say, that is gude to purge the neiris, and ennet-
seidis that consumis the ventositeis of the sto-
mac. i sau muguart, that is gude for the suffo-
catione of ane vomans bayrnis hed. i sau vey-
ton, the decoctione of it is remeid for ane sair
hede. i sau betis, that is gude contrar constipa-
tione. i sau borage, that is gude to cōfort the
hart. i sau cammauyne, quhilk is gude for ane
scabbit moutht. i sau hemp, that coagulis the
flux of the sparne. i sau madyn hayr, of the
quhilk ane sirop maid of it is remeid contrar
the infectione of the melt. i sau celidone, that
is gude to help the sycht of the ene, & cipres-
ses, that is gude for the fluxis of the bellye. i
sau corriandir, that is gude for ane ald hoste. i
sau sinkil, that slais the virmis of the bellye. i
sau fumeterre, that tempris ane heyt lyuyr. i
sau brume, that prouokis ane person to vome
ald feume. i sau raschis, that prouokis men
to sleip. i sau ysope, that is gude to purge
congelie fleume of the lychnis. i sau mony
vthir eirbis on thai fresche fragrant feil-

dis. ande als i sau mony landuart grumis pas
to the corne land to laubir there rustical ocu-
patione. al this be me veil contemplit, ande
beand contentit of that pleysand nychtis re-
creatione, i maid me reddy to returne to the
toun that i cam fra, to proceed in the compil-
ling of my beuk. Bot morpheus that slepye go-
de, assailzeit al my membris, ande oppressit
my dul melācolius nature, quhilk gart al my
spreitis vital ande animal be cum impotent &
paralitic: quhar for on neid forse, i vas cōstren-
zeit to be his sodiour. than in ane takyn of
obediens, i maid hym reuerens on my rycht
syde on the cald eird, ande i maid ane cod of
ane gray stane. than i purposit to preue ane
prettic. i closit my een to see gyf i culd leuk
throucht my ee liddis. bot my experiens vas
sune expirit. for tua houris lang, baytht my
eene greu as fast to gyddir as thai hed bene
gleuit vitht glar or vitht gleu. i beand in this
sad solitar, sounne sopit in sleipe, ane hauy me-
lancolius dreyme perturbit the foure quarta-
ris of my dullit brane, the quhilk dreyme i sal
reherse in this gros dyit as neir the verite as
my rememorance can declair to my rude in-
gyne.

THE VISIONE THAT APERIT BEFOR THE
ACTOR IN HIS SLEIPE.

CHAP. VII.

IN my dullit dreyme ande sopit visione, i thocht that ther aperit to me ane lady of excellent extractione ande of anciant genolygie, makkand ane melancolius cheir for the grite violens that sche hed sustenit & indurit. it aperit be hyr voful contenens, that sche vas in grite dout ande dreddour for ane mair dolorus future ruuyne that vas aperand to succumb hyr haistyllye, in the maist extreme exterminacione. hyr hayr, of the cullour of fyne gold, vas feltrit & trachlit out of ordour, hingand ouer hyr schuldirs. sche hed ane croune of gold, hingand & brangland, that it vas lyik to fal doune fra hyr hede to the cald eird. sche bure ane scheild, in the quhilk vas grauit ane rede rampand lyō in ane feild of gold, bordoryt about viiht doubil floure delicis. This rede lyon vas hurt in mony placis of his body. the acoutrementis ande clethyng of this dolorus lady, vas ane

syde mantil that couurit al hyr body of ane meruelouse ingenius fassoune, the quhilk hed bene tissu ande vrocht be thre syndrye fassons of verkmenschips. the fyrst part, quhilk vas the hie bordour of hyr mantil, there vas mony precius stanis, quhar in ther vas grauit scheildis, speyris, sourdis, bayrdit horse harnes, ande al vthir sortis of vaupynis ande munitions of veyr. in the middis of that mantil, there vas grauit in carrecters, beukis, ande figuris, diuerse sciensis diuyne ande humain, vitht mony cheretabil actis ande supernatural miraculis. on the thrid part of that mantil, i beheld, brodrut about al hyr tail, al sortis of cattel ande profitabil beystis, al sortis of cornis, eyrbis, plantis, grene treis, schips, marchantdreis, ande mony politic verkmanlumis for mecanyc craftis. This mantil, quhilk hed bene maid & vrocht in ald tymys be the prudēt p̄decessours of this foyr said lady, vas reuyn & raggit ī mony placis, that skantly mycht i persaeue the storeis ande figuris that hed bene grauit, vrocht, ande brodrut in ald tymis in the thre partis of it. for the fyrst part of it vātīt mony of the scheildis ande harnes that vas fyrst vrocht in it, ande ane vthir part of

the scheildis & harnes var brokyn ande roustit, ande reddye to fal ande tyne furtht of the bordour of that mantil. Siklyik the pleisand verkmenschips that vas in the middis of hyr mantil vas seperat fra vthirs, ande altrit fra the fyrst fassone, that na man culd extract ony profitabil sentens nor gude exempil furtht of ony part of it. Nou to speik of the thrid part of hyr mantil. it vas verst grathit, ande spylt be ane grit defferens nor vas the tothir tua partis of that mantil: for it aperit that al the grene treis, cornis, bestialite, mecanyc craftis, ande schips, ande marchandreisse, that hed bene curioslye vrocht in ald tymis in the bordour of the tail of that mantil, vas spilt ande distroyit, ande the eird vas becum barran & stirril, ande that na ordinance of policye culd be persaut in it, nor esperance of releif. Nou to conclude of the fassone of this ladeis mantil, it vas baytht altrit in colour ande in beaulte, ande reuyn in mony placis, hingand doune raggit in pecis in sic ane sort, that gyf thay hed bene present that vrocht ande maid it in the begynnnyng, thai vald haue clair myskend it, be rasone that it vas sa mekil altrit fra the fyrst fassone. This

affligit lady beand of this sort troublit ande disaguisit, ande al hyr gaye clathis reuyn & raggit, throucht the grite violens that sche hed sustenit, sche began to suspire lamentabil regrettis, vitht mony salt teyris distillāt doune fra hyr piteous ene. this desolat affligit lady beand in this perplexite, ande disparit of remeid, sche began to contempil the vidthrid barran feildis, quhilkis in vthir tymis hed bene fertil in al prosperiteis, quhar sche persaut cummand touart hyr thre of hyr auen natieue natural sonnis. The eldest of them vas in harnes, traland ane halbert behynd hym, beand al affrayit ande fleyit for dreddour of his lyue. The sycond of hyr sōnis vas sittand in ane chair, beand clethd in ane sydegoune, kepand grite grauite, heffand ane beuk in his hād, the glaspis var fast lokkyt vitht roust. hyr zongest sone vas lyand plat on his syde on the cald eird, ande al his clathis var reuyn ande raggit, makkand ane dolorus lamentatione, ande ane piteouse complaynt. he tuke grite pane to ryise vp on his feit, bot he vas sa greuouslye ouer set be violens, that it vas nocht possibil til hym to stand rycht vp. Than quhen this lady persaut hyr thre sō-

nis in that langorius stait, sche began to reproche them inuectuely of ther neclegēs, couuardeis ande ingratitude vsit contrar hyr: the quhilk reproche sche pronuncit vitht mony dolorus suspiris the quhilk be aperens procedit fra ane trublit spreit, desolat of consolatiōne, ande disparit of remede. than i beand in my sopit melancolius dreyme, i thocht that i inquirit of hyr stile, of hyr duelling place, & of the dolorus cause of hyr lamentabil regrettis. Sche ansuert vitht ane dolorouse contenens, quod sche, my name is callit the affligit lady dame scotia. vthir tymis i haue tryūphit in gloir ande prosperite, bot nou aduerse fortune hes bene inuyful contrar my veil fayr, quhilk is the cause that my triumphant stait is succumbit in decadēs. ther can nocht be ane mair vehement perplexite as quhen ane person beand in prosperite at his hartis desire, ande syne dechays in miserabil aduersite. thir vordis maye be applyit ande conferrit vitht the dolorouse accidētis that hes persecutit me. for i that hes bene in maist fortunat prosperite, nou i am inuadit ande affligit be my ald mortal enemeis be the maist extreme assaltis that ther pouuer can exse-

Nihil est
tam mira-
bile quam
ex beato
effeci miser.
Cic. part.
ora.

Cari sunt
liberi, pro-
pinqui fa-

cute, the quhilk i beleuit til haue resistit be the support ande supple of my thre sonnys, that standis heir in my presens, be rason that thai ar oblist be goddis lau, ande be the lau of nature, to be my deffens contrar al externe inuasions, bot thai haue schauen them self in grat dissymilit ande couuardis in the iust deffens of my veil fayr, as thou sal heir be this reproche that i sal pronunce to them in thy presens, as eftir follouis.

miliares,
sed oēs om-
niū charita-
tes patria
cōplectitur,
pro qua ne-
mo bonus
dubitabit
mortē op-
petere si ei
sit profutu-
rus.
Cic. off. I.

QUHOU THE AFFLIGIT LADY DAME SCOTIA RE-
PROCHIT HYR THRE SONNIS, CALLIT
THE THRE ESTAITIS OF
SCOTLAND.

CHAP. VIII.

IGNORANT, abusit, ande dissaitful pepil, gone by the paht vaye of verteouse knaulage, be- and of ane effemenet courage, degradit fra honour, ande degenerit fra the nobilite of zour foir fadirs & predecessours, O quhat vanhap, quhat dyabolic temptatione, quhat misire, quhat maledictiōe, or quhat vengeance is this that hes succumbit zour honour,

Vim neque
parēti ne-
que patrie
offerre op-
ortet.
Cic. lētulo.

Nō est ma-
gis vitupe-
rand' pro-
ditor patrie,
quam cōis
vtilitatis
aut salutis
desertor
propter su-
am salutē
aut vtilita-
tē.
Cic. de fini.

ande hes blyndit zour ene fra the perspec-
tiōe of zour extreme ruuyn? allace, quhy
haue ze nocht pytie of me zour natural mo-
ther, or quhy haue ze no pytie of zour selfis?
allace, quhat oratour can dyscryue, blame, or
repreue zour neclegēs, couuardeis, ande zour
ingratitude? allace, quhy remembir ze nocht
that natur hes oblist zou til auance the salute
ande deffens of zour public veil? ande quhat
thai be (as Cicero sais) that hurtis the public
veil, tha deserue as grite reproche as tha hed
sellit traisonablie the realme to there ene-
meis; for the proditiōe of ane realme succe-
dis to the hurt of the public veil. allace, than,
quhy vil ze nocht haue misericord & pytie of
zour natiue cuntre, quhar that ze var enge-
nerit, borne, ande neureist, ande zour frendis
and childir hes zour sustentatiōe in it? alla-
ce, the natiuite of ane man suld be lilit prisit,
ande his lang liue dais les desirit quhen ther
procedis na frute of his laubirs bot for his auē
singulir vtilite, ande nocht for the public veil.
allace, the natural loue of zour natiue cuntre
suld be inseperablie rutit in zour hartis, con-
siderand that zour lyuis, zour bodeis; zour ha-
bitatiōe, zour frendis, zour lyuyngis, ande

sustētan, zour hail, zour pace, zour refuge,
 the reste of zour eild, ande zour sepulture is
 in it. than allace quhy ar ze nocht solist to def-
 fende the liberte, ande to saue the dominione
 of it? i maye say ande conferme be raisone,
 that al pepil ar disnaturalit fra there gude na-
 ture, quhilkis in necessite enforzis thē nocht,
 at there pouer, to purches & til auance the pu-
 blic veil of there natiue cuntre, it beand disti-
 tut of supple, & desolat, throucht grite perse-
 cutiōne of mortal enemeis; for thai that vil
 nocht expose there bodeis ande gudis to
 perrel ande dangeir, for the iust deffens of the-
 re honour, lyuis, frendis, ande gudis, bot ra-
 ther vil thole them selfis, ther public veil, &
 ther natiue cūtre, to perreis al to gyddir, thai
 ar mair brutal nor brutal beystis. it aperis
 that the lau of nature is mair perfytly acom-
 pleist in brutal beystis, nor it is in zou that
 professis to be natural men; for zour verkis
 testifeis that ze ar mair disnaturellit nor is
 brutal beystis that hes na vndirstanding of
 raison. the foulis of the ayr vil deffende ther
 nestis vitht there nebbis ande feit: the beiris,
 lyons, voluis, foxis, dogis, vil deffende
 there cauerne & there quhelpis, vitht there

Bestie pro
 suo partu
 ita propu-
 gnat, ut
 vulnera
 exapiant,
 nullos in-

petus nul-
los casus
reformi-
dent.
Cic. 5. tus.

tethe & feit. Allace, this sair complaynt is to me rycht hauy, bot the litil support that i vil get of zou is far hauyar; for ze quhilkis suld sustene, defiende ande releif me, ze ar the aduerse party of my prosperite; for in the stede of reuarde ande gratitude that ze ar oblist to gyf to me, ze purches ande auancis my destructione for zour particular veil. My ald enemeis hes persecutit me outuarty in cruel veyris be fyir ande sourde; bot the veyr that ze mak inuartyly contrar me, be aucreise & ambitione, is mair cruel. my mortal enemeis purchessis to raif my liberte, ande to hald me in ane miserabil subiectione; bot ze hald me in ane mair seruitude, be zour disordinat neglegens ande couuardise. my ald enemeis dois me grite damage vitht ane grite armye of men of veyr, be see ande be land; bot ze, vndir the cullour of frendship, purchessis my final exterminacione, for falt of gude reul ande gouernance. Ande alsa, ze ar sa diuidit amang zour selfis, that nocht ane trouis ane vthir; for threucht the suspetione that ilk ane of zou hes of vthirs, euyrye ane of zou seikis his particular releif: for sum of zou ar fled far vitht in the cuntre, sum of zou ar fled to the hillis,

ande sum of zou remanis in zoure auen housis on the inglis mennis assurance, ande sum of zou ar be cum neutral men, lyik to the riders that dueillis on the debatabil landis. of this sort ze haue run to zour auen destructione. ande quhou be it of al thir particular onleiful consaitis that ze haue vsit to saue zou fra the crualte of ingland, zit the maist subtel nor the maist dissymilit of zou al is nocht saue; for as sune as the inglis men dreymis that ze haue failzet to them, than thai repute zou for there mortal enemeis far mair nor thai repute ony scottis man that vas neuyr assurit. ande quhē ze haue fulfillit the inglis mennis desyre, & hes helpit to distroye zour natyue cuntre, zit the inglis men sal neuyr cal zou ane vthir vord bot renegant scottis, and ze sal neuyr be reput bot for barbir slauis, as zour croniklis vil testifee; and also the practic of yis present tyme makkis it manifest, al the gude treittyng that scottis men gettis in inglād changis in ane vile seruitude.

¶ QUHOU THE AFFLIGIT LADY EXORTIS THE THREE
ESTAITIS TO TAK EXEMPL OF DIUERSE
CUNTREIS THAT GODE HES RELE-
UIT FRA PERSECUTIONE.

CHAP. IX.

O ZE my thre sonnys, i exort zou to praye
to releif zou of zour afflictione, & alse to put
zour handis to verk to help zour selfis, thā
doutles god sal be mersyful to zou, & he sal
fulfil his promes that is vrityn in the xxvi
of leuitic. that is to saye, fīue of zou sal
chaisse ane hūdreht of zour enemeis, & ane
hundreht of zou sal chasse ten thousand of
zour enemeis; for god is as mychty nou as
euyr he vas. it is vrityn in the lix of Esaye
thir vordis, Behold, the hand of the lorde is
na scheortar nor it vas, na it maye saue zou:
nor his eyris ar nocht stoppit, bot he maye
heir zou: bot zour iniquiteis hes maid diui-
sione betuix zou ande hym, ande zour synnis
hes hid his face fra zou.

¶ Ze maye persaeue be thir vordis of Esaye,
that the scourge that hes affligit zou, is ane pu-

Ecce non
est abbrevi-
ata manu
domini ut
saluare ne-
queat.
Esaye 59.

nitione for zour demeritis ; ande alse ze maye persauē be this sammyn text, that zour grite afflictione ande tribil sal turne in ioye ande prosperite, gyue sa beit that ze vil retere fra zour vice. ze haue mony manifest exemplis of diuerse cuntreis that hes bene scurgit be the hand of gode, ande hes bene in dangeir of final exterminacione ; zit nochtheles gode of his grace hes restorit them eftiruart in ane mair abundand prosperite nor thai var of before, fra tyme tha be cam obedient til his magestie. Quhar is there ane mair euidēt exempl nor is in the bibil in the fyrst beuk of the machabeis, quhou anthiocus kyng of sirrie, be vsurpatione ande tirranrye, subdeuit the cūtre of iuda ande the cite of ierusalem? he spulzeit the tempil, ande reft the goldin alter, the chandelaris of lycht, ande al the goldin veschel, ande the tabil of propositione, the coupis, tassis, crouettis, crounis, ande al the goldin ornamentis of the sanctuar. he sleu men, vemē ande childir, zong ande ald, ande brynt there housis. the remanent of the pepil var cōstrenzeit to fle to strait montanis ande descirtis for refuge ; for al iherusalem ande mekil of iuda vas put tyl extreme desolatione. At that

1 Machab.
be. 2.

tyme, ane man of Israel callit matathias, the
neuo of Symeon the hie preist, vas sittand on
the hil of modin, ande his fiue sonnys besyde
hym, callit Iohannam gaddes, symon thasi,
iudas machabeus, eleazar abaron, ande ieho-
nathan aphus. thir fiue bredir var soir vepand
for the desolatiōe of iuda ande iherusalem.

Joseph^s de
anti.

Li. 12. c. 8.

Than matathias there father said to them,
van hap be on me, allace that cuyr i vas bor-
ne, to see the distructiōe of my pepil, & the
tribulatiōe of the holy cite of iherusalem,
quhilk is violētlye possess be my enemeis. ald
ande zong ar slane on the reuis but mercy, &
the remanent of the cuntre ar in captiuite, or
ellis fled to the strait montanis for refuge. al-
lace, quhat bettir vil ve be to lyue ony lāgar,
cōsiderand of this myscheif that is fallin on
oure cuntre. Allace, my fiue sonnys, i praye zou
to be zelaturs of the lau of gode, ande to gy-
ue zour saulis for the alliance of zour foir
fathirs, ande remembir of the verkis thai ha-
ue dune to there generations, ande than ze sal
resaue grite gloir ande eternal name. tak gode
for zour protector, ande ze sal prosper. vas
nocht oure father Abraham faythful in tē-
ptatiōe, quhilk vas repute til hym for iusti-

Genesis 22.

Gene. 41.

ce? Ioseph keptit the cōmād of the lau, quhē
 he vas p̄secutit, there for he vas maid lieute-
 nent to pharon kyng of egipt. phinehes oure Gene.
 foir father vas maid hie preist of the tēpil for
 the zeil that he hed to the lau of god. Iosue Iosue.
 for the keping of his promis vas maid captā
 of Israel. Daud, for the pitie that he hed of 2. Samuel 2.
 the pepil that var affligit be the philistiens,
 conquest the royal sege of Israel. Ananias, Danyel 3.
 Azarias and misael, var delyuerit fra the flam
 of the fyir, throucht the faitht that tha hed to
 god. Danyel, throucht his simplicitie and meik- Daniel. 6,
 nes, vas delyuerit fra the throttis of the lyōs.
 Of this sort (o ze my fiue sonnys) ze may be-
 leue, that fra generation to generatione, that
 al thai that puttis there hope ī god sal nocht
 be distroyit. quhen matathias hed endit
 his miserabil and piteous regret, in presens
 of his fiue sonnys, than his thrid sone, callit
 Judas machabeus, past athort the montanis
 and desertis, and gaddyryt to giddy al the
 desolat bannest pepil, and vitht ane gryt cu-
 rage, heffand hope in god, thai cam contrair
 anthiocus, and venqueist hym vailzeantly,
 and also venqueist al the israliates that var
 part takers vitht hym; and ther eftir thai re-

formit the distructiōe of the tēpil, and vsit extreme punitione on the tratours and conspiratours, and thai gart extreme necessite be- cum prosperus vertu : for thai changit the dis- payr of mennis help in esperance of goddis help : quhar for, throucht the mytht of god, venqueist men be cam conqueriours, and fugityuis be cam assailzeours, and humil affligit pepil of ane lytil nūmer be cam lordis and maisters of ane gryt multiplie of tirrās. There is ane vthir exempil of gedeon, in the tyme of the cruel oppression that the kyng of madian did on the pepil of Israel. gedeō, vitht thre hundreht men, discumfeist ane hūdreht and tuenty thousand men, and he delyuerit the remanent of the pepil of Israel fra captiuite and misere, zit nochtheles he vas ane pure lauberar of lytil reputatione, and discendit of smal lineage of the tribe of menasses. quhar for ve may persauē, that quhar the grace of god and the vertu of men ar coniunit to gid- dir, there is no leiful thing onpossibil to be exsecut. And oft tymis god puttis in the po- uer of men the thing that mennis vit cā nocht beleue that it is possibil to be done. There is ane vthir exempil of darius kyng of perse,

that entrit in grece vitht ane hundretht thousand fut men, and ten thousand men of armis. At that tyme thair vas gryt sedition and discentione amang al the gryt personagis of grece, quhair for athenes vas of ane opinion to randir them to darius, be rason that the grekis var diuidit amāg thē selfis. Bot noththeles god sterit vp ane duc in athenes callit miltiades, quhilk, vitht ten thousand men, discumfeist al kyng darius gryt armye, and delyuerit al grece furtht of captiuite.

¶ Thair is ane vthir exēpil, of xerxes kyng of perse, the sone of kyng darius, quha gadderit ane armye of thre scoir and ten thousand men of armis of his auē realme of perse, and also he hed of strangearis that var his frendis, and of his allya, to the nūmer of thre hundretht thousand men, as iustin rehersis; and also he brocht sa mony schipis to grece vitht al ordonnance, quhilkis closit al the reueirs, quhairfor it vas moist lyk that he hed maid ane brig of tre to couer al the see. zit noththeles his pride vas sune put doune; for leonides, kyng of lacedemonia, cam be hynd the gryt armye of perse vitht four hundretht lacedemoniens, and escharmouschit xerxes gryt

armye, and sleu twenty thousand persuns be-
tuix tua hillis. zit noththeles, the remanent
of his gryt armye past til athenes, quhilkis
var reddey to be randrit til xerxes, throucht
the counsel of ane prince of athenes callit cir-
cilus, quha hed secret intelligens vitht xer-
xes kyng of perse, quhilk vas occasione that
he seducit diuerse grit personagis to rebel cō-
trar athenes. bot the prudēt themistocles vas
cōtrair til his opinione (sayād) O nobil vail-
zeāt pepil of athenes, ze suld keyp the liberte
of zour cūtray, & noht to thole the p̄sans to
be zour sup̄iors; for fra tyme that ze be subiect
til xerxes, al zour honest policie sal be aboleist,
& al verteo' industrie sal be brocht to noht;
for the p̄sās sal do vitht zour vyuis and chel-
dyr at there pleseir, as it is manifest quhou
thai haue dune til vthir partis of grece that
is nou in thair subiection: there for it is mair
honest to dee in the deffens of zour liberte,
nor to liue lyik venqueist slauis in captiuite.
Throcht the counsel of themistocles, al the
atheniens tuke gryt curage contrar the gryt
armye of perse, and also the vemen of the tou-
ne stanet cyrsilus to deitht be cause of his euil
counsel. Than the atheniens and ther allya,

be gryt vailzeantnes, assailzet the persans be escharmouschis and incursions, quhil that exerxes and his gryt armye var constrenzeit to depart fra grece. of this sort god turnit the hazard of fortune, and tuke vengeance on xerxes gryt pryde, quhilk suld be ane gryt exēpil til al princis, that thai gyf nocht there trest in ane particular pouer of multiplie of men, bot rathere to set there trest in god : for xerxes, vitht four hundreht thousand men, purposit til vsurpe the dominione of al grece ; bot fra the tyme that the greikis accordit amang them selfis, ane sobir companye of greikis chaissit the persans furtht of grece. It is nocht sex scoir of zeiris sen the inglis-men var violent dominatours of mekill of Piccardye, and of al Normandye, Gascunze, guien, and of mekil of France ; and the kyng of ingland vas crounit kyng of Frāce in Paris ; bot, as god vald, he vas schamefully chaissit furtht of France, and his pepil slane doune be gryt multiplie. The exēpill of the persecutione of oure auen cuntre is manifest til vs al, quhou the inglismen var violent vsurpatours of al scotlād, est, vest, and northt, quhar thai duellit paciablie, and vsit thare auē

laus. thai biggit triumphand edeficis in al
the burrous of scotland, as the grondis of the-
re fundatiōe makis manifest presently at this
tyme. kyng eduard, throucht supple and tra-
son of ihone Balzol and vthir scottis tratours,
vas cronit kyng of scotlād vitht in the tounē
of breuic ; and the rychteous kyng of scotland,
Robert bruce, durst nocht remane in no pace-
bil place. he tint threttyne battellis contrar
inglismen : then he fled furtht of scotland to
norouay to saue his lyue. zit nochtheles god
almythty hauand pitie of our affligit cūtray,
he restorit Robert bruce to the crone, quha
rytht vailzeantly brocht the realme in guid or-
dour, vitht grypt cōfusion til our ald enemis.
Be thir exemplis ze maye evidently persauē,
that god almychty tholis nocht violent vsur-
patours of realmes to ring lang, bot rather he
scurgis and distroys the tirrans, and he resto-
ris the affligit innocentis til ane guide stait.
The famous historiographours and cronik-
lis of al cuntreis makis manifest of the mi-
serabil ruynis that god sendis on vrangus cō-
questours, quhilkis be ambitione and oultra-
geus pryde hes be thair tyrrany inuadit vthir
cuntrays, and eftiruart hes tint there auen cū-

*Ad generū
cereris sine
cede &
vulnere
Pauci,
Descendūt
reges, &
sicca mor-
te tiranni.
Iuuenal.*

tray, and there self hes maid ane euil end. The queen semeramis was nocht contentit vitht sirrie and babillon, bot sche vald pas to mak veyre contrar ethiope and Inde; sche was slane vitht hyr auen son. Hercules was nocht cōtent vitht the gryt cūtray of libie and of creit, bot vald pas to conques the occian see; than ane voman poysonit hym vitht ane sark. Mitridates was nocht content of his auen realme of pont, bot vald pas in batel contrar the romanis. he dred neuyr to dee bot be poyson, quhair for he bure ay apon hym tuēty leyuis of reu, tua kyrnellis of nutis, & tua feggis, and ane lytil quātite of salt, the quhilkis he mixt al to giddy, and thai mixtions he eit euyrie daye vitht ane fastan stomak, to keip hym fra poysonyng. that confectione was callit to name estiruart, antidotū mitridatis. bot zit that drog culd nocht saue his lyif fra his sone that sleu hym. kyng philip was nocht content of the ryche realme of macedone, quharfor he past and perturbit al greice; bot syne he was slane vitht ane of his auen sodiours. Grite alexander was nocht content of al the varld, bot syne ane drynk of poyson gart hym be content of ane sepulture of fiue fute of lyntht

Regimen
mitridatis
contra ve-
nenum.

or there by. xerxes vas nocht cōtētīt of tua
 realmys, perse and meid, bot ane of his officia-
 ris contentit hym vitht ane dagar throucht
 the hart. kyng cirus vas nocht cōtentit of his
 auen realme, bot vald pas to conques sithia ;
 zit thomaris gart hym be content, quhen sche
 pat his hede in ane pipe ful of bluid, sayand
 til it, O cirus, thou culd neuyr be saciat of me-
 nis blude, bot nou thou maye drynk thy fil of
 blude. Annibal, that redoutit capitan, trium-
 phit in conquessing of vthir realmis, bot in
 his last days he vas fugitiue fra al cūtreis, and
 for melancolye he poysonnit hym self. It is
 nocht necessair to multiplie ouer mony of
 thir exemplis. there for, quha listis to reid the
 tragedeis of lucius seneque, or ihone Bocchas,
 in his buik of the ruuyne of nobillis, thai sal
 fynd al cruel vsurpatours of vthir cuntreis
 mak ane mischeuous ende. There for i ho-
 pe in god that vitht in schort days the prote-
 ctour of ingland, and his cruel counsel, sal be
 put in the croniklis in as abhominabil stile as
 vas philaris, dionysius, nero, callugala, or do-
 mician, the quhilkis maid ane mischeuous en-
 de, for the violent inuasions of vthir princis
 cuntreis but ony iust titil.

Justin.

Bocchas.

Seneque, in
his trage-
deis.

THE ACTOR DECLARIS QUHOU THE INGLISMEAN
CIFIS VANE CREDENS TO THE PRO-
PHESIES OF MERLYNE.

CHAP. X.

THE oratours of Ingland, at there protectors instance, hes set furtht ane buik, quhair be thai intende to preue that scotland vas ane colone of inglād quhē it vas fyrst inhabit. there rasōs that thai allege aperis to them to be inuincibil, quhou beit thai be bot freuol. there speciale intentione is to gar there cruel inuasions perpetrat contrar oure realme, apeir in the presens of forrain princis, that thai haue ane iust titil to mak veyr contrar vs. and quhou beit that the said poietical beuk be dytit oratourly to persuaid the vulgar ingnorans til adhere til inuentit fablis contrar the iust verite, zit notheles realmis ar nocht conquest be buikis, bot rather be bluid. there is ane passage in the said beuk, the quilk the inglismen hes ane ardent desyr to se it cum til effect. The tenor of the passage sais, that it var verray necessare

Ciuitates a maiorib' ciuitatib' velut populorū ex-aminibus condite, colonie nuncupantur. Augu. de ciui. dei. Li. 10. ca.

for the veil fayre of ingland and scotland, that baytht the realmis var coniunit to giddir, and to be vndir the gouuernyng of ane prince, and the tua realmis to be callit the ile of bertyan, as it vas ī the begynnyng, quhē the troiā brutus conquest it fra the giantis. and also the inglismen gifis ferme credit to diuerse prophane propheseis of merlyne, and til vthir ald corrupit vaticinaris, to quhais ymaginet verkis thai gyue mair faitht nor to the prophesie of ysaye, Ezechiel, Ieremie, or to the euangel : the quhilkis prophane prophetis and vaticinaris hes affermit in there rusty ryme, that scotland and ingland sal be vndir ane prince. The ardant desire, and the disordinat auerisius affectione, that inglismen hes to be violēt dominatours of oure cuntray, hes prouokit them to mak cruel veyris contrar vs thir mony zeiris bypast, to that effect that there diabolic prophane propheseis may be fulfillit, nocht regardand gyue the vil of god hes permittit be his diuyn gudnes that sic propheseis cum til affect : nor zit thai considyr nocht that al propheseis hes doutsum and duobil expositiōnis. zit nochtheles i hope in god that the rycht sens of there prophane prophesye sal be ful-

fillit in this generatione, and that inglismen
sal get there desire to there perpetual confu-
sione. the inglismen exponis the prophesye
of merlyne to there auen affectione, as the
iueis exponit the prophesie of cayphas. Cay-
phas of ane euyl intent spak treu prophesye;
bot zit he and the iueis interpret it to the
vrang sens, quhilk was cause of there auen con-
damnation. Of this sort, cressus kyng of lidie
exponit and interpret the ansuer of apollo
to the vrang sens, quhen the cruel veyris was
betuix hym and cirus kyng of pers and meid.
At that time the tua gryt battellis of onnume-
rabil men of veyr var campit neir to giddir,
except that the reueir of almy ran betuix
them. On the morne, kyng cressus past to the
oracle of appollo in the tempil of delphos,
desyrand to knau the fyne of the veyris that
was sa cruel betuix hym and kyng cirus. Ap-
pollo gaue to kyng cressus ane doutsum ansue-
re of ambiguite. this was his ansuer. cressus per-
det almi trāsgressa maxima regna. This vord
perdet is ane verb equiuocum. it signifeis to
distroye, and it signifies to tyne. it is writin in
the fyft psalme of Daud, perdes omnes qui
loquuntur mendacium. the expositione of

this passage signifies nocht that god tynis them that ar learis ; for god can tyne na thing. there can no thing be tynt, bot quhen he that tynis ane thing, and syne knauis nocht quhair it is: bot god knauis al thing. of this sort kyng cressus exponit the ansuer of appollo of ane sens, and appollo said his ansuer of ane vthir sens. Cressus interpret that verb perdet for to distroye ; and for that cause he and his grypt armye past ouer the reueir of almi, in hope to distroye kyng cirus. bot cirus venquest cressus and al his grypt armye ; the quhilk mischeif cā on kyng cressus for the vrang interpretatione of the ansuer of appollo ; for he considerit nocht that perdet was ane verb equiuocum, quhilk hed ane expositione of ambiguite.

Cressus per-
det almi
transgressa
maxima
regna.

There is ane syklik exempil of pirrus kyng of eporite, that past to the oracle of appollo til inquiryre of the fyne of the veyris that was betuix hym and the romanis. appollo gaue ane doutsum ansuere of this sort ; dico te pirre romanos vincere posse. Pirrus exponit that verse of this sort, pirre dico te vincere romanos. bot appollo said it of ane vthyr sort, pirre dico romanos te vincere ; as cam til effect eftyrwart, for the romanis venquest kyng pirrus,

and chaissit hym furtht of Italie. There is
ane vthir exempil of ferrand erl of Flāderis,
quha maid mortal veyr contrar the kyng of
Frāce. he, his mother and his vyfe, past til ane
augure in holland, til inquirye of the fyne of
the veyris betuix hym and the kyng of Fran-
ce. the augure ansuert, quod he, thou sal entir
in Paris, quhair that gryte tryumphe and ioye
sal be maid at thy entres. ferrand beand rycht
glaid of the ansuere of his augure, he enterit ī
France vitht ane gryt armye; bot or he cam
to Paris, he and his armye var venqueist, and
he vas tane presoner and led to paris. than al
the parisiens maid gryt triūphe and ioye for
blythtnes because that ferrand there mortel
enemye vas disconfeist. Of this sort, ferrand
exponit the ansuere of his augure til ane vrāg
sens. Thir exemplis may be conferrit and ap-
plyit vitht the propheties of merlyne, to the
quhilk the inglismen giffis mair confidēs nor
thai gif to the euangel, be cause that there ald
prophane propheseis sais, that inglād and scot-
lād sal be baitht vndir ane prince. on this mi-
steous propheseis, thai haue intēdit veyris cō-
trar scotland, in hope to conques it. bot as i
haue befor rehersit, i beleue that there prophe-

Augureis,
ane person
that tellis
of thyngis
that ar to
cū, throu-
cht the iu-
gement
that thai
haue of
birdis vo-
cis & of
ther fying.

sie sal cum til effect, bot nocht to their intēt, and that ingland and scotland sal be ane monarche vndir ane prince in this generatione, cōformand til ane prophesie that i haue red in the inglis chronykis, in ane beuk callit polichornicon, the quhilk prophesie sais, that ingland sal be first conquest be the deynis, and syne be the saxons, and thirdly be the Normandis; and there last conquessing sal be conquest be the scoctis, quhome inglismen haldis maist vile; and fra that tyme furtht, inglād and scotland sal be bot ane monarche, and sal lyue vndir ane prince; and sa inglis men sal get there prophesie fulfillit to there auen mischeif.

QUHOU THE PRETENDIT KYNGIS OF INGLAND HES NOT
IUST TITIL TO THE REALME OF INGLAND, NOTHIR
BE ELECTIONE NOR BE SUCCESSIONE, AND QU-
HOU THAI PRETENDIT KYNGIS OF INGLAND
HES PRACTIKYT ANE CRAFTY DIS-
SAIT CONTRAR VALIS AND YRLAND.

CHAP. XI.

THIR vordis befor rehersit (O ze my thre sonnis) suld prouoke zou to tak curaige; ther for i vald that hope of victoree var augmentit, & dreed var banest fra zou. vald ze

al perpend zour iust defens and querrel, thā hardines and curage vald returne vitht in zour hartis. and fyrst ze suld considyr the pepil, and the titil of them that persecutis zou be on iust veyris. quhen ze hef veil socht the verite, ze sal fynd that it is the false blude that descendit of sergestes and engestes, quhilk var tua saxons that cam vitht aleuin thousand saxons fra thair auen cuntra to support and supple the kyng of grit bertanze, quhilk is nou callit ingland, quha vas opprest be cruel ciuil veyris. than eftir that thir tua saxons hed venquest the enemes of the kyng of bertanze, thai trasonable banest the ryttheus kyng and his posterite fra the realme. and sensyne that false blude hes possesset that cuntre violently be tyrranye, and the maist part of thay tirran kyngis that hes succedit of that fals blude hes beene borreaus to their predecessours, as the croniklis of ingland makis manyfest, as of henry the first of that name, quhilk vas banest fra the crone. Siklik henry the thrid vas banest fra the crone be his second sone Richard. ihone kyng of ingland gart slay the heretours of his predecessours, and brukit the realme twenty zeirs, and syne ther eftir he vas ba-

nest, and eftir that kyng eduard was gart dee
meserablye in preson. syklik Richart the sy-
cond was cruelly slane be his auen men ; and
ther eftir hēry the saxt lossit his liyf be eduard
the thrid of that name. than eftir hym succe-
dit rechart the thrid, quha gart sla the childir of
eduard the thrid, and sa brukit the cuntre certā
tyme, and ther eftir was exilit fra the crone. and
henry the seuynt, be the support and supple of
the kyng of France, gat the crone of ingland;
and sa none of them hed rytth to the crone of
ingland : ergo, thai hef na titil to the crone of
scotland. Al this veil considerit, suld inflam
zour hartis vitth curage to resist ther cruel vrā-
gus assaltis, & to menteme be vailzeantnes the
iust defens of zour natyf cūtre. ze knau quhou
thai and there forbears hes beene zour ald mor-
tal enemes tuelf hundretht zeiris by past, ma-
kand cruel veir contrar zour predecessours be
fyir and suerd, dayly distroyand zour feildis,
villagis and buroustounis, vytht ane ferme pur-
pos to denud scotland fra zour generatione ;
and there vas neuer faitht nor promes kepit
be them, bot aye quhen ze beleifit til hef hed
maist sure pace betuix zou and them, than thai
lay at the vacht, lyik the ald subtil doggis, bydād

quhil conspiratione or discentione suld ryes
amang zou. than be there austuce and subtili-
te thai furnest vitht money baitht the parteis
aduersaris to slay doune vderis, quhilk was
ane redde passage to gar them conqueis our
realme vitht out straik or battel, throcht the
ocasiō of the social ciuil and intestyne veyre
that rang sa cruelly throucht our cūtre. Vale-
rius maximus rehersis ane exempil confor-
mand to this samyn purpos. quhen the athe-
niens and the lacedemoniens, (quhilkis) var
the tua maist famous tounis vitht in the mo-
narche of greice, thair raise ane discention
and discord betuix the said tua tounis. than
darius kyng of perse, quha hed euer ane
ardant desyir to conqueis greice, be cause
the greiciens hed euer been mortal enemies
til hym and til his predecessours, and speciale
the toun of athenes resistit hym mair in his
veyris nor did al the remanent of greice ; for
that cause he send his prouest tasifernes vitht
gold and siluer to lacedemonia to furneis thē
in there veyris contrar the atheniens. at that
tyme, alcibiades was bannest fra athenes, and
excommunicat be the prestis of there tempil,
eftir the consuetude of there lau. than alcibia-

des past for refuge to the lacedemoniens, quha
var mortal enemes to the atheniens : he vas re-
saut rytth honorabilye, and gat gryt credit
amang them, quhilk vas occasion that throcht
his consel, and throu the gold that the prouest
tacifernes hed brocht to lacedemonia fra his
maister kyng darius, the lacedemoniens tryum-
phit contrar the atheniens. alcibiades persauād
that lacedemonia vas aperand to be superior
of athenes, he said to the prouest of kyng da-
rius, schir, ze suld nocht furneis the lacedemo-
niens vitth sa grit quantite of gold and siluer
contrar athenes ; for gif athenes be conquest
be the lacedemoniens, than the lacedemoniēs
sal be superiors of al greice ; and fra tyme that
thai be pacibil gouuernours of greice, and hes
no ciuil veyris, discord, nor discention amāg
them, than doutles thai sal intend veir cōtrar
zour maister darius kyng of perce, as there for-
bears did ī alld tymis. there for i think it maist
cōuenient that kyng darius furneis lacedemo-
nia bot vitth sa mekil money as may keip thē
on venquest be the atheniens, and als it var
verray necessair that kyng darius furnest the
atheniens vitth sa mekil money as may resist
the lacedemoniens, and that sal gar al the cun-

trei of greice hef perdurabil veyr amang the selfis, and than kyng darius may eysily conqueis greice, vitht litil dommage to his cūtrei. the prouest of darius adherit to the counsel of alcibiades, and send nocht sameikil monye to the lacedemoniens as mytht gar the conqueis athenes, nor zit he send nocht so litil money that throcht necessite thai suld leaue or desist fra the veyris. of that samyn sort he send money to athenes to defend them contrar the lacedemoniēs. and sa, be the counsel of alcibiades, darius kyng of perce cōqueist mair of greice, vitht ane hundreht tallentis that he distribuit secretly amang the grecians, to mentene there ciuil veyris, ilk ane cōtrer vderis, nor he conquest be forse, vitht ten thousand tallentis. As hary the eycht kyng of ingland did to the empriour & to the kyng of Frēce ī the zeir of gode ane thousand fiue hundreht twenty foure zeris, he professit hym self to be neutral, bot zit he furnest the empriour vitht sex thousand fut men, and tua hundreht lycht horse, on his auen expēsis, quhen the kyng of Frāce vas past ouer the alpes to seige paue. ande alse that samyn kyng hary lent to the kyng of Frāce aucht scoir of thousandis engel noblis, of

the quhilk the empriour vas surly aduertest ; for quhen the kyng of France ande his armye var deffait be the duc of Burbon, the viceroy of naples, the marquis of pesquaire, and the marquis of gonnast, thir said princis gat, in the spulze of the France men, the kyng of Frācis pose, quhilk vas al in engel noblis ; ande also thai gat the kyng of inglandis preua vriting, quhilk he hed sende to the kyng of France at the seige of paue. of this sort the kyng of ingland playit vitht baytht the handis, to gar the empriour and the kyng of France ilk ane distroye vthirs. (O ze my thre sonnis) the discention & discord that ryngis amang zou hes done mair destructiōe til our realme nor quhen the gryt armye & pouer of inglād inuadit zou. the experiens of this samyn is manifest, quhou that the kyngis of ingland hes bene mair solist to hef pace & fauoir of scotlād, quhē iustice & cōcord gouuernit the thre estaitis of scotlād, nor tyl hef hed the fauoir & pace of al the riche realmis that the empriour possessis. and in opposit, quhen the kyngis of ingland persauis discord, discentiōe, ciuil veyris, iniusteis & diuisione, vitht in scotland, thā thai forgie fenzet querrellis contrar our real-

me, in hope that ilk scottis man sal be mortal enemye til his nychtbour. Quhar for i exort zou, zou my thre sonnis, that ze be delegant to remeide zour abusiōs of the tymis by past, quhilk sal neuir cum til effect bot gyf that ze remoue & expel discentione, discord and hatrent that ringis amang zou; for gyf ze be enemeis to zour selfis, thā quhy suld the kyngis of inglād be accusit quhē thai intēd veyris cōtrar zou, considerant that thai hef bene euyr zour ald enemeis? i vald spere quhat castel can be lang kepit, quhen the enemeis seigis it cruelly vitht out, and vitht ī the said castel ther ringis mortal feyr amang the soudartis, men of veyr, quhilkis suld lyf ī ane mutual & faythful accord ī deffēs of the said castel cōtrar externe violēs? this veil cōsidrit, suld be occasiōe to gar zou expel hatrēt, diuisiōe, & auaricius lyffing furtht of zour hartis, & also it suld prouoke zou to remēbir of the nobil actis of zour foir fathers & p̄decessours, quha deffēdit this realme be there vailzeātnes, & also reducit there liberte, quhilk vas ane lāg tyme in captiuite, be the machination of zour ald enemies, as ze may reid in diuersis passis of zour cronikillis. And sen ze knau that god hes schauē sic

fauoir to zour foirbearis, throcht the quhilk thai hef vēqueist thair enemes, and brocht the realme, be visdome & manhede, ī sykkyr pace, quhou beit thai var onequal, baytht ī nūmer & puissance, to zour ald enemes, ze suld mak ane mirrour of there nobil actis ; for sē ze knau that zour ald enemes hes intendit to conquēis & to subdiēu zou to there dominione, nocht throcht there manhede & visdome, bot rather throcht the discētiōe that ringis amāg zou, ze suld schau zou verteous & vailzeant in zour rytth defēce. for quhē ze ar in accord, & lyuis in trāquillite, zour ald enemes sendis ther imbassadours to desyre pace & fauoir, quhilk is mair necessair to thē nor it is honest, considering of there grit pouer & mytht be see & be land. bot nochtheles, the mair reches that thai posses, the mair schame redondis to thē, & the mair gloir is zouris, sen thai hef beene vēquist be zou diuerse tymes, quhome thai held maist vile and febil. and nou, sen ze knau the apering dangeir of zour natif cuntre, ze suld prudently consult to escheu al dangeir ; and to begyn sic gude ordour, ze suld prouide al vays to remoue discentione, sedetione, and auaricius lyf-fyng, quhilk may induce hatrent, inuy and

rancor amang zou, to that effect that ilk persone may lyf eysyllye on his auen iust cōques, and that none of the realme hef occasione to do extorsions til vthyris ; for sic gude pollycie, veil ordorit, sal cause the cuntre to increse in gloir, honour and reches, and dreddor to zour enemes, quha ar verray solist and vigilant to conques zou. ther prouisione of diuerse sortis is vonder grit, nocht alanerly be gryt multitude of men of veyr, and ane grit nauen of schipis be seeyburde, bot as veil be secret machinatiōe to blynd zou be auereis, presentand to zou gold, siluyr, and grit promessis of heretagis, to persuaid zou to commit traison contrar zour faitht, honour and comon veil, quhilk is ane rycht passage to bring zou and zour posterite til ane vile & final exterminatiōe. vald ze maturly consydir the subtilite of inglismen, ze sal fynd them aperand faithtful and humain in thair aduersite ; bot quhē thai ar in prosperite, thai ar ingrat tirrās and cruel abuf al vdir natiōe. Och, quhou dangerus is it til ony sort of pepil til hef ane cruel tyrann ryngand abuf them : and to eschaip sic tyranny zour forbears hes debatit zour cuntre this mony zeiris be grit manhede and visdo-

me, quhou beit it vas in dangeir to be in final euersione. the croniklis vil certifie zou quhou thae zour nobil predecessours and foir bears var slane, and the comont pepil brocht to vile seruitude ane lang tyme be the saxons blude. and zit sic calamite and persecutione indurrit bot for ane tyme. for god almythty, that knauis zour iust defens, hes euer schauen gryt fauoir touart zou, therfor ze suld tak curage in zour iust querrel. ze hef no cause to dispayr for falt of supple, for zour predecessours hes been in mair dangeir quhen zour strynthis and castellis hes nocht been sa defensabil, nor zit the cūtre heffand supple of na forane prince. It is tideous to rehers the grit calamiteis, the sair battellis, and the cruel slauchtyr that vas cruelly exsecutit on scoctis men; and to conclude, al the cuntre vas in extreme subiectione fourty zeirs, and possest be our ald enemies. Bot nochtheles, god almythty valknit vitht his grace the hartis of zour predecessours, as he did to sampson, Daudid, and iudas macchabeus, contrar the enemies of Israel, quhair for al zour cuntre vas delyuerit fra captiuite, to the grit damage of reches, and effusione of blude on zour ald enemies. ze vait

veil that the ciuil and intestyne veir, and the discentione and discord and rancor that ryngis amang zou, is the speciale cause of the inglismenis inuasions and of zour miserite ; for zour ald enemes, quhou beit of ther puissans, vald neuer hef maid sic incursions ande hairships on the bordours and limitis of zour cūtre, var nocht zour selfis maid ane reddy passage to thē throcht the occasione of zour auen discentions that ryngis amang zou. ther for it is necessair thai zeal perpend that sic discentione be nocht the cause of zour auen destructione and final ruyne of zour natione. the kyng of ingland knauand the discention that ryngis amang zou, he vil tretcheris and promes grit reches til ony of zou that vil adhere til hym contrar zour comont veil ; bot fra tyme that he get dominione of the cuntre, ze sal be his sklauis in extreme seruitude, zour vyfis and dotheris deflorit be the onbridilit lust of zour ald enemes, and violently led auay befor zour facis be the extreme lauis of the veyr. zour gold and siluyr, and vthir gudis, public and priuat, sal be distribut and disposit amang them, the frutis and cornis of zour grond to be vsit at ther dispositione, and ze sal

be compellit to laubir the naikyt feildis vitht
zour auen handis to there proffet. ze sal nocht
alanerly be iniurit be euil vordis, bot als ze
sal be violētly strykkyn in zour bodeis, quhar-
for ze sal lyf in mair thirlage nor brutal bestis,
quhilkis ar thirlit of nature. And ony of zou
that consentis til his fals conquestes of zour cū-
tre, ze sal be recompenssit as zour forbears
var at the blac perliamēt at the bernis of ayre,
quhen kyng eduard maid ane conuocatione
of al the nobillis of scotland at the toune of
ayre, vndir colour of faitht and cōcord, quha
comperit at his instance, nocht heffand suspi-
tione of his tresonabil consait. than thai be-
and in his subiectione vndir colour of famili-
arite, he gart hang, cruelly and dishonestly, to
the nūmer of sexten scoir of the maist nobil-
lis of the cuntre, tua and tua ouer ane balk,
the quhilk sex tene scoir var cause that the in-
glismen conquest sa far vithtin zour cuntre.
Ze may reid the croniklis of al cuntreis, and ze
sal fynd, that quhen forain princis hes violēt-
lye, but iust titil, gottin dominatione on vthir
cuntreis, thā in the begynnyng thai haue tre-
tit and flatterit the principal inhabitans, quhil
on to the tyme that thai var pacebil domina-

tours: and there eftir thai haue vsit there dissymilit intēt on the pepil, and hes distroyit thē, as kyng eduard did at the bernis of ayre befor rehersit. There is ane exempl conformand to this samen purpos rehersit be valerius maximus, and in titus liuius, quhou that tarquinius superbus the sext kyng of rome, quhilk maid cruel veyre contrar the cite of gabine til hef hed it subdeuit to the dominione of rome. bot that nobil cite deffendit there liberte rytth vailzeantly. his sone sextus tarquinius vas in grit melancolye be cause his father culd nocht conques that cite be fors, nor be loue, nor zit be flattery. ther for he departit fra his father vitth ane fēzet displeseir, and past to the cite of gabine, makand ane pitteus complanit on the crualte of his fader cōtrar hym, prayand to them of gabine that thai vald be his deffens contrar his father, and he sal be subiect to that cite imperpetual. the cite of gabine, throcht there facilnes, gef hasty credit to sextus tarquinius, and resaut hym and trettit hym be grit familiarite. than day be day be his fayr vordis, thai gef hym credens in sic ane sort, that al the pepil be cā obediēt til hym. than he send ane of his familiaris til

Tit' liui'
Libro. I.

his fader tarquinius superbus, declarād quhou he hed conqueist the fauor of al the pepil, desyrand his fatheris counsel quhou he suld vse hym to hald them in subiectione. the messenger of sextus past to tarquine superbe, declarand his message, quhar he gat ald tarquine ī ane garding. bot ald tarquine gef nay ansuer to the messenger, bot tuike his staf, and syne past throcht his gardin, and quhar that he gat ony chasbollis that greu hie, he straik the heidis fra them vitht his staf, and did no thyng to the litil chasbollis. the messengeir gat nay ansuer be tong fra ald tarquine, bot returnit til gabine til his maister sextus tarquin' quha askit ane ansuer of his message. the messenger tald quhou his father send nay ansuer be tōg, bot past vp and doune his gadyng vitht his staf cuttand doune the hie chasbollis. than sextus tarquinius kneu veil his fatheris mynd, that his counsel vas to strik of al the heidis of the principal men of the cite of gabine, and than the remanent of the pepil durst nocht reuolt contrar hym. of this sort the nobil cite of gabine vas disauit be flatterye and facilnes of gyffing credit til ane tirrane. sextus tarquinius vsit his father counsel, for he

distroyit and sleu al the principal lordis of gabine, as kyng eduard did to the lordis of scotland at the bernis of ayre. The onfaithful cruel act that kyng henry the aucht vsit contrar yreland and valis quhen he be cā ther superiors, suld be mirrour and ane exempil til al scotland: for he vsit the samen practik contrar irland and valis as sextus tarquinius exsecut on the cite of gabine, and as kyng eduard exsecutit on the barrons of scotland at the bernis of ayre: for quhou beit that the kyng of ingland nou present be descendet of the blude of valis, zit nochtheles the pepil of valis ar in sic subiectione that thai dar neuer ryde bot iiij to giddir, and als that nane of thē sal cum vitht in the mane cuntre of ingland vitht out ane certificat fra the sceref to gar it be knauen that thai hef sum speciale byssynes vitht in ingland. and als ther sal nane that is borne ī valis beyr office ī valis, nor zit in ingland. and alsa the principal men of valis ar subiect to pas to the veyris in propyr person contrar scotland or cōtrar France quhen euer thai ar chargit be the kyng of inglādis lettris. Bot at the first apoyntement that vas accordit betuix the kyng of ingland and the lordis of

valis, he promest them grit liberte, quhil he hed resaut the castellis and strynthis of valis, and hed put inglis captans in thē. bot incontinent ther efter, he gart strik the heidis fra al the lordis of valis, and fra the principal baronis. and syklik to spek of irland, quhen the kyng of ingland vas accordit vitht the lordis of irland, and that he hed resaut ane certā of castellis, and sum of the principal tounis, than ane lang tyme eftir he tretit the lordis of irland vitht fayr vordis, and gef them riche gyftis, quhil he be his subtilite gart tuelf of them cum to london, quha cam at his command, be cause thai dreid na cruelte. than incontinent he gart strik the hedis fra the said tuelf lordis of irland. and sen sine al the irlād men ar sklavis til hym, excepan ane certan that kepis them sel on the strait montanis of irland, quhilkis vil nocht obeye to his tyranye, for thai hed rather remane in cald and hunger in the vyild forestis ande hillis at there liberte, nor for to be in his captiuite to be hangit and hedit as he hes dune causles til many vihyr innocent men. The extortionne that the kyngis of inglād hes dune to your predecessours, is manifest to zou al. the chro-

níklis makis manifest quhou that kyng eduard, eftir that he hed ouer run al zour cuntre, and hed brocht al the pepil til extreme captiuite, quhar for compulsione and necessite causit thē til obeye, and to mak homage til ingland. thā the crualte of this said kyng eduard, nocht sateffet nor saceat, he brocht fra ingland ane hūdretht thousand men, and als he brotht ane freir vitht hym callit conraldus, the quhilk freir hed commissiōe to mak ane chronikil of the actis that kyng eduard and his hundredretht tousand men suld do in scotland. this said grit armye of ingland beand befor bannochburne, kyng eduard maid ane perlamēt vitht in his camp vitht ane certā of statutis & ordināce, quhilk vas putī vryit be the said freir. This vas the tenor of the said ordinance. in the fyrst, he ordand thre vaupynschauyngis to be maid al on ane day in scotland be scottis men in thre of the farrest placis of scotland, as in til the marse, in gallouaye, and in the northt of scotlande, and at thay vappynschauyngis, al the vaupynis and armour of scotland to be delyuerit to the inglismen to be kept in castellis quhil on to the tyme that the kyng of inglād intēd to mak veir aganis vthyr

cuntres. the nixt statut he ordand that na scottis man suld veyr na vaupyn bot ane knif of fife inche of lyntht, vitht out ane point. in the thrid statut, he ordand that na scottis man suld duel in ane house that vas loffit, bot rather in ane litil cot house. in the ferd he ordād that na scottis man suld veir ony clais bot hardyn cotis. in the fyft artikle he ordand that the scottis men of scotland suld be partit in thre partis. the first part suld remane ī scotland, to laubeir the cornis on the grond. the sycond part suld be send in ingland to be seruandis to laubyr thair grond. and the thrid part of them of the best lyik men suld be baneſt fra scotland, and to hef ane lecons to pas in ony strayne cuntre to seik ther gude auenture. This cruel ordināce vas maid ī the kyng of ingland campt befor bannothtburne. he beleifit at that tyme that al vas his auen. than god almythty quhilk beheld his pryde and arrogance and his onmerciful intent, he valknyt vitht his spreit the hartis of the nobil men of scotland, the quhilkis in ane feu numer cam vitht ane hardy curage contrar kyng eduard, and sleu thretty thousand of his mē, and chaisit hym self thre scoir of mylis vitht in inglād.

And in ther returnyng hamuart, thai vaistit and brynt norththumyrland and mony vthir plaicis of ingland. this battel vas fochtyn at bannothburne, as the inglis croniklis rehersis mair large. thē quhāthetētis, pailzōs, & spoulze of the inglis armye vas tane & gaddrit vp be scottis mē, thai gat the forsad inglis freir cōraldus vithtin kyng eduardis tent, & als thai gat thyr forsaid artiklis & ordināce quhilk the inglismen purposit to execut on the scottis mē. bot inglismē tuik nocht god to be their cheif-tane, bot rather vsit there auē arrogāt mynde; therfor their gryt pouer hed na grace to fulfil ther entreprice. this exēpil is vōdir probabil that inglismen vil vse this samyn crualte on zou al, gif sa beis that ze cum subiect to thē. ze knau that thir tuelf hundreht zeirs thai leit zou neuyr hef pace xvi zeir to giddir, bot zit ther tyrranye redōdit aye to their auen dishonestye and damage. and quhou beit at sum tyme zour cuntre gat grit skaytht be them, sic thing suld nocht gar zou tyne zour curagis, for the chancis of veir ar nocht certan to na party. al thir vordis befor said ar rehersit, to that effect that zour facilnes be nocht sedusit be their astuce and subtil persuasions. Titus

*Incerti sūt
exitus pu-
gnarum
marsque
est comu-
nis qui se-
pe spoliā-
tem iā &
exultantē*

euertit &
percutit ab
abiecto.
Cicc. pro
milo.

Tit' Lili'
lib. 9.

Valerius
maximus.
Libro 7.

liuius rehersis ane exempil in his nynt beuk
conformand to this samyn purpos, quhilk vas
essir the fundatione of rome 420 zeris. at that
tyme their vas in rome tua consulis, ane cal-
lit titus viterius, and the tothyr callit spur-
ius posthumus, quha var committit to be
cheiffis and captans of the armye of the ro-
mans, to pas contrar the samnetis, quhilkis
hed maid mortal veyr thertty zeir to giddir
cōtrar rome. the captā of the samnetis vas cal-
lit pontius, quhilk vas the sone of ane vail-
zeant man callit hereneus, quha vas exempit
fra the veyris, and fra the gouernyng of the pu-
blic veil, be raison of his grit aige. The grit ar-
mye of the samnites campit them secretly be-
syde ane place callit furce caudide, the quhilk
place hed ane narrou entres & narrou isching,
and viihtī it their vas mony cragis and vyild
treis. that place stude betuix tua strait monta-
nis inhabitabil and onmontabil. In the myd-
dis of it their vas ane large grene plane feild.
than quhen the samnetis var their logit and cā-
pit, thai var aduertist be ther exploratours and
spyis, quhou that the romans var campit neir
them in ane place callit calacia. than pontius
the captan of the samnetis causit ten of his

knichtis to cleiht them lyik hyrdis, and he gef them cattel, nolt, ande scheip to keip, giffand them command to pas vitht tha cattel on the feildis be syde the romans, and ilk ane in ane syndry part be hym self, sayand to them, gif ony of the romans cūis and inquiris at ony of zou quhair our armye is campit, ze sal answer, that ve ar past to apuilya to gif ane assalt to the cite of lucere, quhilk partenis to the romans. than thir neu maid hyrdis past vitht bestial, quhar thai var rēcontrit be the forreours and exploratours of the romanis, quha led them al ten befor the tua consulis that var captans to the romans. quhen thir ten hyrdis var exemnit seueralie ilk ane be hym self, quhar the samnete armye vas campit, thai ansuerit as ther captan pontius hed giffin them cōmand; to the quhilk vordis the romans gef credit, be rason that thai al beand ane be ane exāmit condiscendit in ane ansuer. than the romans heffand sic ane feruent loue to the cite of lucere, quhilk vas of their anciant alya, thai raisit ther camp to pas to reskeu lucere fra the samnetes. ther vas tua passagis to pas betuix the romans camp and lucere. the first passage vas plane and plesand be the see syde,

Hanc historiam corroborat.
Tit' Liv'

bot it was ouer lang about. the nixt passage was ful of roche cragis, and verray strait and narou, bot zit that passage was verray schort. than the romās, for haist that tha hed to saif that cite of lucere, thai tuke that narrou strait passage, and quhen thai var entrit in it, the samnetes be grit subtilite hed gart cut down grit treis, & brac doune roche cragis, quhilkis thai pat ī grit nūer at the entres and at the ischyng furtht of that strait passage, and als thai set mony of ther men of veir amang the cragis to empesche the romans that thai culd nothir returne, nor zit to pas forduart. quhen the romans var disauit of this sort, thai var lykly to dispayr for the displeseir and melancole that affligit thē. bot the samnetes var vondir glaid fra tyme that thai hed the romās in that pūd-fald, quhar thai culd nothir fecht nor fle, defend nor resist, bot on verray neid thai behuffit to remane vencust vitht out straik or battel. the sānetes beād in this grit blythtnes be cause of ther happy chance, thai determit to send ane message til ald herenius, quha was the father of ther captan pontius, til hef his opinione and consel quhou thai suld vse thē cōtrar the romanis that thai hed closit within

them. this ald herenius send his ansuer and cōsel, and bald the samnetes gyf the romans ther fre liberte to pas hame saue, vitht out hurt of ther honour, bodys or guidis. the armye of the samnetes nocht beād sateffit nor contentit of this ansuer of herenius, thai send the messenger agane til hym til hef ane bettir consel. thā ald herenius send ane vthir ansuer, and bald them slaye al the romās, and nocht to lat ane of them return vitht ther lyif. quhen the samnetes herd the tua discordabil consellis of herenius, thai culd nocht meruel aneutht of his onconstant ansuer, quhar for pontius his sone suspek it that his father dottit in folie throcht his grit aige, zit noththeles he vald nocht conclude na exsecutione contrar the romās quhil he hed spokyn vitht his father : therfor vitht the consent of the samnettes, he send for his father to cum to their camp, quha cam at his cōmād ī ane charriot, be cause he mytht nothir ryde nor gāg be cause he vas decrepit for aige. he beand aryuit, his sone pontius sperit quhou he suld vse hym contrar the romans that var inclosit betuix the tua strait montans. the ald herynius changit nocht his tua fyrst consellis that he hed send to them : bot zit he declarit

to them the cause of thyr tua defferent consellis, sayand; my sone pontius, and ze my frendis of samnete, the first consel that i send to zou the quhilk i think for the best, that is to say, i consellit zou to thole al the romans and ther guidis depart saifly in liberte but ony hurt or displeseir; than throght that grit benefice that ze hef schauen to them of ther free vil & vitht ane guide mynde, thai vil allaya thē vitht zou, quhilk sal cause ferme and perpetual pace to be betuix rome and samnete. the tothir cōsel that i send to zou, i ordand zou to slay doune al the romans, and nocht to saif ane of them, for than it sal be ane lang tyme or the romās can purches sa grit ane armye contrar zou. & sa ze maye lyif in pace and surete ane lang tyme, considerand that the grit pouer and the maist nobilis of rome ar in this present armye inclosit to giddir. ane of thir tua consellis is necessar to be vsit, and the thrid consel cā nocht be gifin to zou for zour veilfair. than pontius and the princis of samnete nocht beand cōtentit of thir tua cōsellis, inquiryrit at ald herenyus, sayand, ve think it bettir to tak ane myd vaye betuix vs and them to saif their lyiffis, and to resaif them as vencust pepil, and ther eftir ve

sal mak strait lauis and ordinance quhilk ve sal compel them til obeye. ald herynyus ansuert, that sentens, says he, purchessis na frendis, nor it makis na reconsiliatione of enemes, therfor ze suld animaduert varly to quhat pepil that ze purpos to vse sic iniurius rigor, for ze knau the nature of the romā pepil is of sic ane sort, that gif thai resaif oultrage, and beis vencust be rigor be zou, thai can neuer hef rest in ther spreit quhil that thai heif reuengit zour cruallte, for thai ar of ane vendicatif nature, and the displeseir that thai sal resaif be zou sal euer remane in their hartis quhil thai heif reuengit the iniurius defame that ze haue perpetrat cōtrar them. thyr tua sentensis of herynyus var repulsit and nocht admittit, therfor he departit and returnit ī his chariot to samnite to end the residu of his days. the romans beand inclosit betuix thir tua montans, thai purposit mony maneyrs to ische furtht fra that strait place, & to pas to fecht in fair battel contrar the samnetes; bot al ther laubyr vas ī vane, for thai var sa strait closit that thai culd nothir pas bakuart nor forduart. than thai send ther legatis to desire concord and pace at the samneties, or els to desire battel on the plane feildis. pontius

ansuert to the legatis of the romans: quod he,
the battel is fochtyn al reddy; & quhou beit
that ze ar al vencust, zit none of zou vil confes-
se zour cuil fortoune, ther for ve gif zou for
ane final ansuer, that al zour armye sal be spul-
zit of zour armour and of zour clais, except
ilk ane sal hef ane singil coit on zou, & ther eftir
ve sal put zour cragis ī ane zoik to be ane per-
petual takyn that ze ar vencust be vs, and alsa
ze sal delyuer til us the villagis, castellis, and
vthir placis, the quhilkis zour predecessours
conquest fra vs in ald tymis, and alsa ze sal lyif
and obeye til our lauis. and gif this ansuer vil
nocht cōtent the romās, i gif zou expres char-
ge that ze returne nocht heir agane. the lega-
tis of the romans returnit to the camp of the
romans vitht the ansuer of pontius, the quhilk
ansuer did mair displeseir to the romans nor
that pōtius ansuer hed been to sla thē al cruel-
le; for in ald tymes ther culd nocht be ane gri-
tar defame nor quhen ane mannis crag vas
put in the zoik be his enemye, for that defame
and punitione vas haldin mair abhominabil
and vile nor the punitione that trespassours
indurit in the galeis for demeritis. bot zit ther
vas no remeid to saif the romans, therfor ex-

treme necessite was resauit for vertu. than throcht the counsel of ane nobil romane callit lucius lentulus, thai condisceidit to cheis the leyst of tua euillis, and til indure that vile punitione rather nor til hef been cruelly slane. than the cruel samnetes ordand the instrumēt of the zoik of this sort as i sal rehers. ther was tua speyris set fast in the eyrd, and ane vthir speyr set & bundyn athort betuix the tua speyris that stude vp fra the eyrd lyik ane gallus. than the desolat and vencust romans var constrēzet to pas vndir that zoik ane and ane; bot the tua consellaris, quhilkis var captans to the romans, thai var compellit to pas fyrst vndir that zoik vitht out their harnes or vaupynnis. than the remanent of the romans follouit ilk ane eftir his auē degre. on euerye syde of this zoik ther was ane legione of the armye of samnetes vitht ther sourdis drauen in ther handis, quhar thai manneist and scornit the sillie romans that var in that gryt vile perplexite. O ze my thre sonnis, this defame and vile punitione of the samnites perpetrat contrar the romās, was verray cruel: bot doubtles thai that ar participant of the cruel inuasion of inglis men contrar their natyue cuntreye, ther crag-

In duobus malis, fugiēdū maius, leuius est eligēdū.

Cice.
Quintū fratrem.

gis sal be put in ane mair strait zoik nor the samnetes did to the romans, as kyng eduard did til scottis men at the blac parlament at the bernis of ayr, quhen he gart put the craggis of sexten scoir in faldomis of cordis, tua and tua ouer ane balk of the maist principal of them that adherit til hym ī his oniust querrel quhē he vrangusle brotht mekil of scotland in his subiectiōne. this protector of ingland purposit til vse this samyn crualte in the zeir of god ane thousand fyfe hundretht fourty seuyn zeris, in the moneth of marche, quhen the vardan of the vest marchis of ingland cā to hald ane vardan court on the vest marchis of scotland vitht in the schirefdome of galloua, as scotland hed been in pacebil subiectiōne to the crone of ingland; bot, as god vald, the maister of maxuel, the lard of doumlanrik, and diuerse vthir nobil barronis and gentil men cam vitht ane hie curage contrar the inglismen, quhome thai venquest vailzeantlye, and sleu ane grit part of them, and tuke ane vthir part of them presoners, and chaissit the thrid part of them ten myle vithtin ingland: and ther estir the barronis & gētil mē of oure vest cūtre gat the inglismēs spulze, vitht in the quhilk

spulze thai gat tua barrellis ful of cordis, and euerie cord bot ane faldome of lyncht, vitht ane loupe on the end al reddy maid, quhilk thai ordāt til hef hangit sa mony scottis men as thai purposit til hef vēquest at that iournay. Than to quhat effect suld ony scottis men gif credens, or til adhere til inglesmen? our croniklis rehersis of diuerse scottis men of al staittis that hes past in ingland. sum hes past for pouerte, and sum hes past in hope to lyue at mair eyse and liberte nor thai did in scotland, and sum hes been denunsit rebellis be the autorite, quhilk vas occasione that thai past in inglād for refuge, quhom the kyngis of ingland hes resaut fameliarly, and hes trettit them, and hes gifin them gold and siluir, the quhilk he did nothir for piete nor humanite, bot rather that thai suld help to distroye there auen natif cuntre. bot zit he vald neuer gif them heretage nor credit, for the experiens of the samyn is manifest presētlye. for quhou beit that there be abufe thre thousand scottis men, and there vyfis and childir, that hes duellit in ingland thir fyfthe zeir by past, and hes cōquest be there industrie batht heretage and guidis, zit nocht ane of them dar grant that thai ar

scottis men, bot rather thai man deny and refuse there cuntre, there surname, and kyn & frendis. for the scottis men that duellis in the southt part of ingland, thai suere and mentenis that thai var borne ī the northt part or in the vest part of ingland ; and scottis men that duellis in the vest or in the northt of inglād, thai man suere and mētene that thai var borne in kyntschire, zoirke schire, in london, or in sum vthir part of the southt partis of ingland. than to quhat effect suld ony scottis men adhere til inglis men, to gar them selfis be cum sklauis, and to remane in perpetual seruitude? ther for ve may verray veil beleif, that quhou beit that the kyng of ingland garris tret scottis men vitht gold and siluer as thai var his frendis, zit doutles he vald be rytht glaid sa that euerye scottis man hed ane vthyr scottis man in his bellye. and als fra tyme that god sendis trāquilite amang princis, thai that ar maist familiar vitht the protector sal be haldin maist odius in ingland, and euerye inglis knaif sal cal them, dispytfully, renegat scottis; and gif ony of them passis to the protector, to regret and lament the abstractione of his familiarite that he scheu to them in the begynnyng of the vey-

ris, he vil ansuer to thē as agustus cesar ansue-
 rit til ane captan of thrace callit rhymirales,
 quha betrasit his maister anthonius, & past to
 remane vitht agust' cesar, quha vas mortal ene-
 mye til anthoni'. thā be the supple of rhymira-
 les, agustus cesar vequest antonius. thā quhen
 the veyris var endit betuix cesar and anthoni',
 rhymirales vas nocht sa veil trettit as he vas
 indurand the tyme of the veyris, quhar for
 he past til cesar, sayand; O nobil empriour, i
 hef left my cuntre and my maister anthonius
 for zour pleseir, and i hef been the cause that
 ze hef venquest my maister anthonius, & nou
 ze schau me nocht sa grit loue and familiarte
 as ze scheu me ī the tyme of the veyris, quhar-
 for ze haif schauen zou rycht ingrat cōtrar me.
 Cesar ansuerit to rhymirales, i vil hef na fami-
 liarte vitht zou, for i loue bot the trason that
 cūis to my effect, and lous nocht the tratours
 that committis the trason. this forsaide exem-
 pil maye be veil applyit til al scottis men that
 beleuis to get mair liberte and honor in inglād
 nor thai did in scotland; for this exempil hes
 been prectykit thir fyfe hundretht zeirs byga-
 ne til al scottis men that hes adherit til inglis
 men cōtrar ther natyfe cuntre, as the croniklis

makis manifest ; for quhou beit that the kyng
of ingland lous the traison that scottis men
committis contrar ther prince, zit he lous
nocht the tratours that committis the traison.

QUHOU THE AFFLIGIT LADY DECLARIT TIL HYR THRE
SONNIS THAT THE FAMILIARITE THAT IS BETUIX IN-
GLIS MEN & SCOTTIS MEN IN ANE PACE VARLD
AT MORCATTIS AND CŌVENTIONS ON THE
TUA BORDOURS, IS THE CAUSE OF THE
TRAISON THAT THE SCOTTIS MEN
COMMITTIS CŌTRAR THER
NATYFE CUNTRE.

CHAP. XIII.

THERE is no thing that is occasione (O ze
my thre sonnys) of zour adhering to the opi-
nion of ingland cōtrar zour natife cuntre,
bot the grit familiarite that inglis men and
scottis hes hed on baitht the boirdours, ilk ane
vitht vtheris, in marchādeis, ī selling and bying
hors and nolt and scheip, out fang and in fang,
ilk ane amang vtheris, the quhilk familiarite
is expres contrar the lauis and consuetudis
baytht of ingland and scotland. in the dais of
moises, the ieuis durst nocht haue familiarite

vitht the samaritanis, nor vitht the philistiēs,
nor the romans vitht the affricans, nor the
grekis vitht the persans, be rason that ilk ane
repute vtheris to be of ane barbir nature ; for
euere nations reputis vthers natiōs to be bar-
bariens, quhen there tua natours and comple-
xions ar contrar til vtheris ; and there is nocht
tua nations vndir the firmament that ar mair
contrar and different fra vthirs nor is inglis
men and scottis men, quhoubeit that thai be
vitht in ane ile, and nythbours, and of ane lā-
gage. for inglis men ar subtil, and scottis men
ar facile. inglis men ar ambitius in prosperite,
and scottis men ar humain in prosperite. in-
glis men ar humil quhen thai ar subieckit be
forse and violence, and scottis men ar furious
quhen thai ar violently subieckit. inglis men ar
cruel quhene thai get victorie, and scottis men
ar merciful quhen thai get victorie. and to cō-
clude, it is onpossibil that scottis men and
inglis men can remane in concord vndir ane
monarche or ane prince, be cause there naturis
and conditions ar as indefferent as is the na-
ture of scheip and voluis. quintus cursius re-
hersis, that darius kyng of perse fend ane im-
bassadour to alexander kyng of macedon, and

offrit hym sax mulis chargin vitht gold, sa that he vald lyue vitht hym in pace and concord vndir ane crone and monarche. alexāder answert to the imbassadour, quod he, it is as onpossibil to gar me and kyng darius duel to giddir in pace and concord vndir ane monarche, as it is onpossibil that tua sonnis and tua munis can be at one tyme to giddir in the firmament. This exempil may be applyit to ingland and scotland; for i trou it is as onpossibil to gar inglis men and scottis men remane in gude accord vndir ane prince, as it is onpossibil that tua sonnis and tua munis can be at one tyme to giddir ī the lyft, be raison of the grit defferens that is betuix there naturis & conditions. quhar for, as i hef befor rehersit, there suld be na familiarite betuix inglis men and scottis men, be cause of the grit defferens that is betuix there tua naturis. in ald tymis it vas determit in the artiklis of the pace be the tua vardanis of the bordours of ingland and scotland, that there suld be na familiarite betuix scottis men and inglis men, nor mariage to be contrakit betuix them, nor conuentions on holy dais at gammis and plays, nor marchādres to be maid amang thē, nor scottis mē

til entir on inglis grond vitht out the kyng of inglād saue cōduct, nor inglis men til entir on scottis grōd vitht out the kyng of scotlādis saue cōduct, quhou beit that there var sure pace betuix the tua realmis. bot thir seuyn zeir bygane, thai statutis and artiklis of the pace ar adnullet, for there hes beē as grit familiarite & cōuētionis, and makyng of marchandreis, on the bourdours this lang tyme betuix inglis men and scottis men, baytht in pace and in veir, as scottis men vsis amāg theme selfis vitht ī the realme of scotlād. and sic familiarite hes been the cause that the kyng of ingland gat intelligens vitht diuerse gentil men of scotland. it is nocht possibil to keip ane realme fra conspiratione and trason, fra tyme that the pepil of that realme vsis familiarite vitht there enemeis. ther is ane ald prouerb that says, that ane herand damysele, and ane spekand castel, sal neuyr end vith honour; for the damysele that heris and gissis eyris to the amourus persuasions of desolut zong men, sal be eysile perswadit to brac hyr chaistite. siklik ane spekand castel, that is to saye, quhen the captan or soldiours of ane castel vsis familiar speche and comionyng vitht there enemeis, that castel sal

be eysylie conquest, be rason that familiarite
and speche betuix enemeis generis trason. in
ald tymis, the vailzeant annibal, and vtheris
grit captans. baiht romans and grecians, thai
set mair there felecite to purches secret fami-
liarite and comonyng vitht there enemeis,
nor to get battel. for fra tyme that thai gat
familiarite and comonyng vitht there enemeis,
than thai vrocht to bring there entreprice and
intēt to there effect, be trason, and be gold and
silueir. Salust de bello iugurthino confermis
this samyn purpos. quhen iugurtha of numi-
die in affrica, hed tynt diuerse battellis contrar
the romans, quhilk was occasione that he hed
almaist lossit his cuntre, than his frendis con-
sellit hym to decist fra his veyris, be rasō that
he prosperit nothing, and lossit mekil. than iu-
gurtha, nocht beand disparit of guid fortune,
he past ī Italie vitht ane fresche armye of men
of veir, and also he tuik vitht hym ane riche
quātite of gold and siluyr, cunzet & oncūzet.
thā his frendis reprochit hym be cause his en-
treprice aperit to be vane, rather nor to proce-
de of ane prudēt & mortifet cōsait. iugurtha
ansuert til his frēdis, q̄d he, my forse is nocht
sufficient to conques rome, bot noththeles, gif

that i can purches secret familiarite & inteelligens vitht sum of the romans that hes authorite, i beleif to venques them vitht gold and syluyr rathere nor vitht forse of mē of veyr, for euyrie thing is to sel in rome for monye: ther for i dout nocht bot i sal gar thē sel there liberte for gold, for the auariese that is amāg the romās vil gar ilk anc betraise vthers. Thir vordis of iugurtha makkis manifest that there is nay thing that bringis ane realme to ruyne sa sune and sa reddy as dois the familiarite that the pepil hes vitht there enemeis, throucht the quhilk familiarite there is sum euil persoune that knauis the secret determinations of the lordis of the counsel, & there eftir he reuelis it to sum traisonabil mā that hes intelligens vitht the kyng of inglād. i can nocht expreme ane speciale man that perpetratis this traisonabil act, bot zit i am sure that as sune as the lordis of the counsel hes determinit ony guide purpos for the deffens & veil-fair of the realme, incōtinēt vitht in tuenty houris there eftir, the sammyn coūsel is vitht ī the toune of beruik, & vitht ī thre dais there eftir the post of beruyk p̄sentis it in londō to the coūsel of ingland, quhilk is occasiōne that

the inglisemen hes there deffens reddy contrar our purpos, or ve begyn to exsecut the counsel that vas determit. It var verray necessair that the committers of that reuelen var punest mair realye nor hes been ony punitione that hes been exsecut cōtrar ony scottis man that hes cum vitht inglis men in plaine batel til inuaid scotland. thir secret reuelaris of the counsel of scotland takkis nocht exempl of the tua vailzeant romans pompeus and quintus metellus, quhilkis kneu al the secret of the senat, bot there vas nothir gold nor landis, tormenting nor pyne, that vald gar ony of them reueil the secret of the senat to the enemes of rome. valerius maximus rehersis, in the trid cheptour of his thrid beuk, quhou the romans send pompeus in imbassadre til aysia, quhilk vas of the allya of rome, and be chance he vas tane presoneir in his voyage be gēthius the kyng of esclauonia, quha vas mortal enemye to the romans: the said kyng genethius coniurit, persuadit, solistit, and alse he manneist nobil pompeus to reueil the secret counsel of the senat. pompeus behaldand his onrasonabil request, he pat his finger in the heyt fyir, and tholit it to birn; and be the

Valerius
maximus.
Lib. 3. c. 3.

tollerance and paciens of that cruel pane, gē-
 tius kneu that there vas na torment that culd
 gar pompeus reueil the secret of the senat. bot
 allace, there is sum men that knauis the secret
 of scotland that vil reueil it til inglisemen ra-
 ther nor to birn the fingar of ther glufe. Vale-
 rius maxim' rehersis ane vthir exēpil quhou
 that quintus metellus beand proconsul of ro-
 me, vas send vitht ane armye in to spanze cō-
 trar the celtibriens, quhilkis duellit in thè real-
 me of nauerne. he set ane seige about the tou-
 ne of tribie, quhilk is the methropolitane &
 capital cite of that cuntre. that cite resistit and
 deffendit vailzeantly contrar quintus metel-
 lus. than he beand in melancole be cause he
 culd nocht conqueis that cite, he deuisit ane
 subtil consait to desaue the celtibriēs. he gart
 rais his camp and departit fra that cite, and past
 til vtheris diuerse tounis of nauern, sum ty-
 me bakuart, sum tyme forduart, sum tyme he
 past to the montannis, and sum tyme to the
 valeis, and remanit neuer in ane stedefast pla-
 ce, and he gart al his armye keip them in array.
 the cause of this agitatione and commotione
 of his army vp and doun, vas nocht knauen
 be none of his men of veyr, nor zit knauen be

Valerius
 maxim'.
 Libro. 7.

his enemies, quhar for ane of his familiar frēdis inquyrit hym of the cause of his inconstāt vagatione, quha ansuert, quod he, decist and inquyre na mair of that purpos, for gif that i vndirstude that my sark hed knaulege of my secret, or of the deliberatione of my mynde, doutles i suld birn it hastelye in ane bald fyir. than quhen metellus hed vagit vp and doune there ane lang tyme, and hed put his host and armye in ignorance, and his enemies in errour, eftir diuerse turnād coursis athourtht the cūtre, he returnit suddanlye to the forsaid toune of tribie, and laid ane sege about it or his enemies var aduertest to mak deffens, and sa be this dissimulatione, and be the keping of his counsel secret fra his frendis and fra al vtheris, he conquest the said toune. vald god that the counsel and deliberatione of scotland var kepit as secret as metellus kepit his secret fra his men of veyr, than doutles the inglis men vald nocht be so bold. There is na thing that is cause that the counsel of ingland gettis sa haisty aduertessing of the priuitate that is amāg the lordis of scotlād, bot the vice of auareis that hes blyndit the raisō, & hes infekkit the hartis of diuers grit mē of scotlād. the ald

prouerb is treu that sais that it is as onpossibil to gar ane auaricius man be faythtful, as it is onpossibil to gar ane fische of the depe flude speik hebreu or greik. Quhar for (o ze my thre sonnis) i exort zou to tak exempil of diuerse nobil mē that culd neuir be seducit nor persuadit to tak gold nor reches fra there enemeis. There is ane exempil of allexāder kyng of macedon, quha hed mortal veyr contrar the grekis. he sende ane riche present extendant til thre scoir of thousādis peces of gold, til ane nobil man of athenes callit phosion, ane man heffand gret autorite in athenes. Thā phosion said to the inbassadours of kyng allexander, q̄d he, my frendis, for quhat cause hes kyng allexander sende this riche present of gold to me alanerly, ande hes sende na thing to the remanēt of the lordis of athenes? The inbassadour ansuert, our master kyng allexander hes sende zou this present of gold, be raison that he hes iugit zou to be the maist nobil ande maist verteous abufe al them of athenes. phosion ansuert, gyf that kyng allexander hes iugit me to be of grit prudens ande vertu, ze sal praye hym to thole me to remane prudent & verteous. for gyf i tak his present of gold, thā i

am nothir prudēt nor verteous, for there is no thyng mair repūgnāt to prudēs nor vertu, nor quhen ane person resauis gold or reches fra his eneme. there for ze sal tel to zour master kyng allexander, that he sal nocht corrupt me vitht gold, nor venqueis me in battel, nor zit he sal conqueis na thing in grece bot sa mekil eird as vil be sepulturis til his men of veyr. this exēpil makkis manifest, that quhen ane prince presentis gold ande siluyr to the subiectis of his enemei, doutles his intentione is to seduce them to conspire ande to betraise there natie cūtre. quhar for i exort zou (my thre sonnis) that ze detest auerese, ambicion, ande treason, ande that ze gar zour solistnes of the deffens of zour comont veil preffer the solistnes of zour particular veil: for quhē zour particular veil is spulzeit or hurt be zour enemeis, it maye be remedit be zour comont veil. ande in opposit, gyf zour comont veil be distroyt, than it sal neuyr be remedit be zour particular veil, for zour particular veil is bot ane accessor of zour comont veil, ande the accessor follouis the natur of the prencipal. *accessoriū sequitur naturam sui prencipalis.*

¶ QUHOU THE ACTOR DECLARIS THAT CONSPIRA-
TOURS AR AY PUNEST TO THE DETHT BE
THE PRINCIS THAT GAT PROFEIT
OF THERE CONSPIRATIONE.

CHAP. XIII.

THER is ane exēpil, quhou that eftir the dolorus battel of cannes, quhilk i hef oft rehersit of befoir, quhar that the nobil counsul emilius paulus vas slane vitht xiiii thousand of the maist nobillis of italie, quhen that annibal send to cartage thre muir of gold ryngis, quhilkis he hed gotten on the fingaris of the maist nobil romans that var slane, for ane testimonial of his grit victorie. and eftir this dolorus battel, diuerse citeis and castellis of Italie randrit them to annibal, sum be compulsion, and sum be fre vil, be cause that thai var disparit that the romans culd euer hef pouer to resist the cartagiēs, & sū of thē randrit thē be trason for monye that thai resaut fra annibal, as did the nobil cite of capee: zit noctheles inconstāt foirton alterit the prosperite of the cartagiēs, quhilk vas occasione that the romans be grit vailzeantnes recouert & cōquest diuerse

of ther auen tounis and castellis fra annibal, quhilk vas grit blythnes to sa mony tounis and castellis that vas onconquest be annibal. And als it vas as ongrit blythnes to sa mony castellis and tounis quhilkis hed rādr̄it them be trason to annibal. than thir nobil romans heffand grit affectione to be reuengit on annibal for the grit slauchtir committit at cannes, past vitht ane armye of xxxiii legions befor the toune of cape, and be grit industrie thai maid tua lang depe fosses about al the toune in sic ane sort, that nane of the mē of veyr of cape culd ische furtht bot gif thai cā vitht in the romans camp. at that tyme fuluius flaccus vas captan and duc of the romans armye. the romans hed nocht monye hors to ryde in forrais and in prikyng cōtrar ther enemies, bot the men of veir of capes as numydiēs, quhilk annibal left in garnison var veil furnest vitht grit nummir of hors, the quhilkis ischit furtht daly fra capes, and did grit damage contrar the romans. ther vas at that tyme ane roman callit auius, ane centurion, quha diuysit that the romans suld tak sa mony hors men as thai myttht furneis, and to gar tua men ryde on euerye hors, and euerye ane to hef ane

lycht scheild and vij dartis in ther handis. thā quhē the hors men of capes ischit to mak ane scarmouche on the romās, the hors men of the romans, tua on ilk hors, met and recontrit the cartagiens, and at ther meting, tha that reid behynd on the hors discēdit on ther fute viiht ther dartis. of this sort the romans on hors and on fute disconfeist the cartagiens of capes, be cause thai of capes kneu nocht of the subtilite that the romans hed ordand contrar them. the remanent of the cartagiens that var nocht slane fled vithin the toune to saif them, bot al the romans armye follouit sa haistylle quhil thai gat entres vithin the toune, and pat it to sac; and ther eftir the nobil consul fuluius flaccus past to the tribunal, & gart al the principal lordis of capes compeir, and than he gart bynd iher handis in iryn chenzeis, be cause of the trason that thai committit contrar ther natieue cuntre. and syne he send ane certan of them to be put in preson in the toune of theane, and ane vthyr certan to the toune of calles. than eftir that he hed put ordour to the maist vrgēt byssenes of capes, he departit and past to theane and to calles, to gar exsecut iustice on the conspiratours of capes, quhar he gart strik the

heydis fra them of capes that var in preson in theane, and syne past to calles to gar exsecut iustice on the remanent. he beand ther aryuit, he gart bryng furtht the presoners to be iustifiet. at that samyn instant hour, the senat ande faders conscript of rome send ane post in message vitht ane closit vryting to fuluius flaccus, chargeand hym to be mercyful, and nocht ouer rigorus in exsecutione of his iustice. he hefand suspitiōe of the continueu of ther vrytingis, and als heffand ane feruent affectione to puneis tratours, he resauit the vryting in his kar hand, and vald nocht apin it nor reid it quhil the boreau hed strikyn the heydis fra the presoneris of calles quhilkis hed conspyrit contrar capes. this exsecutione of iustice beand endit, he apnit the vrytingis, and eftir that he hed red the continueu of it, he said to the post, my frend, this vryting is cum ouer lait and behynd the hand. of this sort the traturs of capes var punest; for this nobil consul fuluius flaccus gart sla 25 of the maist nobillis of capes. Siklik gif ther be ony of the tounis, vil-lagis, or castellis of scotland, that hes randrit thē to be subiectis til ingland be trason, i vald god that fuluius flaccus var diligat iuge to pu-

neis them as he punest the conspiratours of capes ; for the forsaïd fuluius flaccus gat as grit commēdatione for the extreme iustice that he gart exsecut on tresonabil tratours, as he gat for his vailzeantnes quhen he conquest the toune of capes fra annibal.

¶ Ther is ane vdir exempil of the punitiōne of trators, as thucidides the historien greik rehersis in the xv cheptor of his fyrst beuk, quhen pausanias, quha hed commissiōne of the armye of the lacedemoniens, quhen he past to defend hellespont, he vas depriuit of that dignite, be cause he hed intelligens vitht the enemeis of greice. than he beand depriuit, he of ane profound maleis departit fra lacedemonia, and gart the pepil beleif at his departing, that his purpos vas to pas to hellespōt to be ane sodiour for the deffens of that cuntre, be rason it vas ane of the subiectis of greice. bot notheles his purpos vas to pas to the kyng of meid, quha vas mortal eneme to al greice, in hope to conueen and accord vitht the said kyng of meid contrar the greikis. thi to mak his traïson mair patent, he send ane certan of presoners of meid to the kyng, and he gart the bruit gang that thai presoneris hed

eschaipit & brokyn the preson cōtrar his vil,
the quhilk presoneirs he had conquest of be-
for furtht of the cite of bizāte, quhen the kyng
of meid hed left them in garnison to kep the
said cite fra the grekis; & also he vreit ane let-
tir to the kyng of meid, as eftir follouis.

¶ Pausanias duc of spart, to the kyng xer-
xes salut. i hef send to the thir presoners, the
quhilk i hef conquest in fair and honest vey-
ris, contrar the quhilk present i hef send to the
to that effect that i maye conquies thy loue &
thy fauoir; and als i am of ane intentione to
spouse thy dochtir, gif it be thy pleseir: there-
for, gif thou vil consent to this mariage, i sal
put al greice in thy subiectiōe; the quhilk i cā
do rytth eysylie, sa that i can hef intelligence &
familiarite vitht the. quhar for, gif thou be cō-
tent of my desyre, thou sal send ane of thy
maist familiaris, to communicat mair ample
of this byssynes. Quhen exerxes hed red this
vryting of pausanias, he send ane ansuer in
vreit vitht ane of his familiar frendis callit ar-
tabasus, to quhome he gef commissione til ac-
cord vitht pausanias. this vas the tenor of ex-
erxes vryting. Kyng exerxes of meid to pau-
sanias salut. i thank the of the pleseir and be-

nefice that thou hes dune to me in the sendyng hame the presoners quhilk thou conquest in my cite of bezance, the quhilk i nor myne sal neuer forzet quhil ve dee. i exort the that thou be solist nytht and daye til exsecut and to fulfil thy promes, and i sal nocht spair gold syluyr nor men of veir to be at thy command; and as to my dochtyr, i assure the that sche sal be thy spousit vyf. thou sal gif credence to this berar arrabasus, quha is my secretar and my speciale frend. Quhen pausanias hed resaut this vryting fra exerxes kyng of meid, he begā euere day to prattik his intent contrar the grekis, and als he be cam familiar witht the barbariens, the quhilk familiarite was occasione that the grekis tuke ane real suspetione and ane vehement imaginatione of his cōiuratione and conspiratione. quharfor til eschaip the danger and damage that mytht succede fra his trason, the ephores of lacedemonia send ther sergent to summond hym to compeir in the toune of spart vndir the pane to be reput rebel and enemye to grece. thā he beleuād to keip hym fra ane gritar suspetione, and als he fand hope to purge hym of al crymes thocht giftis and moneye that

he thocht to distribut amang the senaturis of lacedemonia, he past forduart vitht the sergent to the toun of spart. than incontenent the ephores constitut hym presoneir, for the ephores of lacedemonia var of sa grit authorite, that thai mycht constitut and compel ther kyng or ther duc to be presoneir. the senaturs & inhabitaris of spart, hed nocht sufficiēt probatione to condamp hym. therfor thai dred to exsecut vengeance on hym, be cause he vas descendit of hie geneologie, and of the blude ryal of lacedemonia, and als he vas of hie dignite. at that instāt tyme he hed ane domestik seruitour quhilk he hed abusit carnalye lang of befoir in his zouthheid, quhilk seruitur hed borne the last vrytingis that he hed vrytin to artabasus the secretar of kyng exerxes. than this seruituir persauand that nane of the messen-geris that hed past of befoir vitht vrytingis to artabasus, returnit agane vitht ansuer, he heffand dreddor of his auen lyif, he apnit the vrytingis to red the tenor of thē, quhar he gat the samyn thīg ī thē quhilk hesuspek it & doubtit of befor: that is to say, quhou that pausanias writ to artabasus to resaif his vrytingis & ther cftir to sla the messengeir. this said seruitur

brocht the vrytingis to the ephores of lacedemonia, the quhilk vryting maid the traison of pausanias manifest, zit nochtheles thai vald nocht exsecut punitione quhil that the verite of his cryme var mair manifest. than be ane subtile cauteil thai gart pausanias seruitur pas to the tempil to tak gyrtht and protectione, as dois ane tresgressor that hed committit cryme in ald tymes. it vas vsit in greice that ane seruand that offensit his maister vas punest be the iugis as ane trespassar that hed committit cryme. and syne thai gart ane of ther familiaris aduerteis pausanias, quhou that his seruitur hed tane gyrtht in the tempil for sum cryme that he hed committit, and als thai hed gifin sufficient informatione to the seruituir of pausanias quhou he suld vse hym touart his maister. than the ephores past to the samyn tēpil, and hid them in ane secret place be hynd the curtingis of the tempil, to that effect that thai mytht heir the vordis and communicationis that vas to be spokyn betuix pausanias and his seruituir. Pausanias beand aduertest of the presonyng of his seruand, past incontenent to the tempil to inquire his seruituir of the cause of his cummyng to gyrtht in that

said tempil. his seruituir ansuert, schyr, i hed suspitione and dred my lyif, be cause that the messengeris that ze send of befoir to xerxes returnit nocht agane. therfor i apnit zour vritingis quhair that i hef fundyn the thyng that i doubtit, quharfor i meruel that ze haif vrytin to gar sla me, considerand that i hef been ane faithtful seruituir, and ze vait veil that i hef kepit zour consel in secret of al zour byssines that ze hef vrocht vitht kyng exerxces contrar the grekis, ther for ze hef committit ane onhumain act ī sa far as ze vald gar sla me for my guide seruice. pausanias ansuert, sayād, my frēd, it is of verite that thou says, sic thing i did throcht ane suspetione that i tuik of the, quharfor i pray the to perdone me, and heir i sal mak ane promes that i sal euer be ane faithtful maister to the, and i sal recompens the for thy grit faithtful labouris. therfor i pray the to depart incontenent, and pas to artabasus, and to declair til hym be tong quhou that i am rytth solist to fulfil the promes that i maid til his maister xerxes, the quhilk i beleif sal cum til ane gude fyne rytth haistylie. the ephores that stude be hynd the curtynis knauand and herand the manifest trason of pausanias, thai

gart hym dee in presone, & ther eftir thai gart cast his body in ane cauerne quhar that the vse was to cast the carions of comdampnit transgressouris. and sa pausanias was recompensit & reuardit for his trason that he committit contrar his natie cuntre.

¶ Ther is ane vthir exempil of the punitione of trason, in the fyrst cheptor of the secōd beuk of samuel. quhen the philistiens faucht in ane battel contrar the childir of israel, quhar that kyng saul was slane on the mōtan of gelboye. at that tyme ther departit ane zong man of the amalekytes blude fra the camp of saul, quha presentit hym on his kneis befoir dauid. than dauid said til hym, quhar fra ar thou cū? presentlye the zoung man ansuert, i am cum fra the camp of Israel. dauid said til hym, i pray the that thou declair to me al the nouelles of the battel. the zong man ansuert, the pepil ar fled fra the battel, and ther is ane grit nūmer of the pepil deid, & als saul and his sone iehonathan ar dede. dauid said to the zoung man that brocht the nouelles, quhou knauis thou that saul and ieonathan his sone ar dede? the zoiंग man ansuert, quod he, be chance i arryuit on the montan of gelboye, quhar i beheld

Samuel,
cap. 2.

saul leynād on his speyr. than he lukit be hynd hym, sayand to me, quhat art thou? to quhome i ansuert, i am ane amalaket. than he said, i pray the to sla me, for mellancolye hes assailzet me, bot nochtelies my lyif is zit in my body. than i past and i sleu hym, be cause that i kneu that he culd nocht eschaip vitht his lyif; and i tuke his croune fra his hede, and his brscheletis fra his armis, the quhilkis i haif brocht heir to the. than dauid lamentit haulye the dede of saul and of his sone iehonatan, & the slauchtyr of the grit numer of pepil that var slane. than eftir his dolorus lamentatione, he said to the zoūg man that hed brocht hym the nouuellis, quhy dred thou nocht to put thy handis in the vnctit kyng of the lord? than dauid callit on ane of his sodiours, and gart hym sla that zong man in his presens, sayand, thy blude sal be on thy hede, for thy moutht hes testifet contrar thy self, quhen that thou confessit that thou sleu the vnctit kyng of the lord. of this sort this zoung man vas punest for the slauchtyr of kyng saul. Ther is ane vthir exempil of the punitione of trason, as is vrytin in the fyft be cheptor of the secōd beuk of samuel. quhen that rechab and banach his

Samuel,
ca. 5.

brudir entrit in the house of isboseth the sone of kyng saul, & thair thi strak hym trocht the fyft ryb of his syde vitht ane dagar, quhen he vas slepand in his bed, and ther eftir thai cuttit his hede fra his body, & brocht it to dauid til ebron, sayād, behald heir the hede of isboseth the sone of kyng saul thy mortal enemye: the lord hes tane vengeance on kyng saul and on his seid. dauid ansuert to rechab and baanach and said, syklik as the lord quhilk delyuerit me fra tribulatione is lyuand, and als syklik as i gart sla hym that brocht me the nouuelles of the dede of kyng saul, be mair rytth i suld gar sla them that hes slane the iust isboseth quhē he vas lyand slepand in his bed. than kyng dauid gef command til his sodiours to sla rechab and baanath. than the soudiours at dauid commād fyrst cuttit the feit and the handis fra the tua tratours that sleu isboseth in his bed, and syne hangit thē baytht on ebron hil. of this sort traturs suld be ay reuardit quhē thai cōmit trason cōtrar ther prince. Ther is ane vther exēpil of the punitiōe of tratouris that betrasis ther natyf prince. quhē the cruel veyris var betuix darius kyng of perse and grit alexander of macedon, ther vas ane captā

of kyng darius quha was verra familiar & in
grit fauoir vitht darius, callit bessus, quha sleu
his maister kyng darius, in hope to get ane
grit reuard fra kyng alexander. kyng alexāder
cam at that instant tyme quhen darius was in
the agonya and deitht thrau, troch the mortal
vondis that he hed resauit fra bessus his serui-
tuir. than alexander maid ther ane solempnit
vou to reuenge the trason committit be the
said bessus. than he gart his sodiours serche &
seike bessus, quha was gottyn in the forest, and
was brocht and led bundyn in ane chenze be-
for kyng alexander. this nobil alexander gart
his sodiours pul doune the crops of the green
treis, and ther eftir tha bād his tua armis vitht
cordis to the crops of ane of the treis, and he
gart bynd his feit to the crops of the tothir tre,
& than gart lat louse the crops of the tua treis,
and tha sprang vp rytht of ther ald fasson, &
in the rysing vp thai dreu the body of bessus
in peces. of this sort bessus was reuardit for his
trason committit contrar his rythteous prince.
Ther is ane exēpil of the trason that ane blac
iacopyne frere cōmittit cōtrar henry the se-
uynt of that name. the toune of florens vald
nocht obeye to the empir, quhar for the said

Empriour Henry broght ane grit armye to seige the toune of florens. than ane blac iacopyne frere gat ane grit some of moneye fra the florentynis to tak on hād to sla the empriour, be cause this said frere vas familiar vitht the said empriour. than he trocht auereis he poyson the host of the sacrament vitht poyson. ther eftir that nobil empriour past to resaif the body of god vndir the forme of brede, and as soun as he hed resaut it ī his moutht, his body begā to suel, and sa he decessit. The verite of this trason vas persaut be the phicisians and medicinaris: quhar for the men of veyr of this nobil empriour gart quartyr that fals freere betuix iiij hors, and sa he vas reuardit for his trason. There is diuerse vthirs exēplis of the myscheif that god sendis on cōspiratours. there for i exort zou my thre sonnis, that gyf ony of zou hes faltit contrar zour comōt veil throucht ignorance or abusione, that ze correct zour selfis, than god sal be zour frend.

¶ QUHOU THE THRID SONE OF THIS PAYR LADY
CALLIT LAUBIR ANSUERT VITHT ANE
LAMENTABIL COMPLAYNT.

CHAP. XV.

O MY dolorus mother, quhilk sum tyme aboundit in prosperite, and nou thou art spulzet fra al felicite trocht grit affliction of langorius tribulatione, i resaif thy repreif in paciens for ane correctione, and nocht for ane inuectyf dispyit. i knau that thy complaynt is nocht disrasonabil nor vitht out cause, zit nochtheles my displeseir is vondir bittir, ī sa far as i hef baytht the damage and the reproche of thy myscheif, the quhilk i deserue nocht til hef be rason of my innocens. Allace, the aduersite of ane innocent is mair nor cruel quhē he induris punitione for ane cryme that ane transgressor committis. i may be comparit to the dul asse in sa far as i am compellit to bayr ane importabil byrdyng, for i am dung and broddit to gar me do & to thole the thing that is abuif my pouer. allace, i am the merk of the but, cōtrar the quhilk euere man schutis ar-

rous of tribulatione. allace, quhou is iustice
sa euil trettit quhilk is occasione that euere
man vsis al extreme extorsions contrar me
as far as ther pouer can exsecut. allace, i lau-
byr nycht and day vitht my handis to neu-
reis lasche and inutil idil men, and thai recō-
pens me vitht hungyr, and vitht the sourd. i
susteen ther lyif vitht trauel & vitht the suet
of my body, and thai parsecut my body vitht
oultrage and hayrschip, quhil i am be cū ane
begger. thai lyf trocht me, and i dee trocht thē.
allace, o my natural mother, thou repreifis &
accusis me of the faltis that my tua brethir
committis daly, my tua brethir nobilis and
clergie quhilk suld defēd me, tha ar mair cruel
contrar me nor is my ald enemes of ingland.
tha ar my natural brethyr, bot thai ar my mor-
tal enemes of verray deid. Allace, quhou can
i tak paciens cōsiderād that ther can na thing
be eikkyt to my parsecutione bot cruel dede.
i dee daly in ane trāse trocht the necessite that
i hef of the gudis that i van vitht my laubyr.
my cornis and my cattel ar rest fra me. i am
exilit fra my takkis and fra my steddyingis. the
malis and fermis of the grond that i laubyr
is hychtit to sic ane price, that it is fors to me

& vyf and bayrns to drynk vattir. the teyndis of my cornis ar nocht alanerly hychtit abuse the fertilite that the grond maye bayr, bot as veil thai ar tane furtht of my handis be my tua tirran brethir. and quhen i laubyr be marchandres or be mecanik craftis, i am compellit to len and to fyrst it to my tua cruel brethir, and quhen i craif my dettis quhilk suld susteine my lyif, i am bostit, hurt, and oft tymis i am slane. ther for laubereris to burtht & land and be see burd, thai indure daly sic violence that it is nocht possibil that esperance of releif can be ymagynit. for ther is nay thing on the lauberaris of the grond to burtht and land, bot arrage, carage, taxationis, violent spulze, and al vthyr sortis of aduersite, quhilk is onmercifully exsecut daly. the veyr is cryit contrar ingland, bot the actis of the veir is exsecutit contrar the lauberaris, and consumis ther miserabil lyif. O my natural mother, my cōplaynt is hauy to be tald, bot it is mair displesand to susteen my piteous desolatione. i am banest fra my house, i am boistit and māniest be my frēdis, and i am assailzit be them that suld defend me. the lauberaris ar ane notabil membyr of ane realme, vitht out the quhilk the nobillis

& clergie cā nocht sustene ther stait nor ther lyif, zit notheles thai ar baytth be cū my mortal enemeis, the quhilk vil be the final euersione of ther auen prosperite. therfor i may compare them til ane man in ane frenyse, quhilk bytis his auen mēbris vitth his techt, throuch the quhilk his body be cūmis consumit. the romans in ald tymes prouidit prudentlie for the deffens of the comont pepil cōtrar the nobillis, the senat, and al vtheris of grit stait or dignites, and cōtrar ther extorsions, for thai institut ane nobil man of office, callit tribunus plebis, quha deffendit the fredum and liberte of the comont pepil contrar the crualte of the hie senat, or ony vthir grit man of grit stait. bot allace it is nocht nou of that sort vitth me, for i am left desolat vitth out supple or deffēs amāg the hādis of vrangus oppressours quhilk professit them to be my brethir and defendouris, for i indure mair persecutione be thē nor be the cruel veyr of ingland, for my takkis steyding and teyndis ar nocht alancrly tane fra me or ellis hychtit til ane onrasonabil price, bot as veil i am maid ane slaue of my body to ryn and rashe in arrage & carraige. ther for i am constrenzet to cry on god for ane ven-

geance contrar them for the importabil afflictione quhilk thai constrenze me til indure, the quhilk i beleif sal cum haistly on them be the rycht iugement of god, conformand to the vordis of the prophet, *propter miseriam inopum & gemitum pauperum nūc exurgam dicit dominus*: that is to say, be the expositiōe of the doctoris, for the misere of mistirful men, and for the vepying of pure men, the diuine iustice sal exsecut strait punitione. therfor thir potestatis and men of stait that dois extorsiōs to the pure pepil thai hef mistir to be verra var and to abstrak them fra the violence quhilk tha parpetrat on the pure pepil. for it is to be presomit that the lamentabil voce and cryis of the affligit pepil cōplenāt to the hauyn, vil moue to pitie the clemens of the maist merciful and puissant diuine plasmator, the quhilk trocht his eternal iustice, vil succumb in confusione al violent vsurpatours quhilkis parpetratis sic cruel iniquiteis on the desolat pure pepil. Therfor (o thou my mother) sen i am in dangeir of the deitht, and disparit of my lyif, necessite puls is and constrenzes me to cry on god, and to desire vengeāce on them that persecutis me, in

hope that he vil releif me, or els to tak me furtht of this miserabil lyif, for the ingratitude of my tua brethir. ther dissolutione, and the mysknaulage of god, and ther disordinat misgouernance, is the cause of my impatiēs, and cause of al my afflictione; for as ther euil cōquest reches multiplies, ther disordinat pompe and ther delicius ydilnes, vitht misknaulage of god augmentis, quhilk is occasione that tha ar ambitius in ther stait, couetuse of gudis, and desirus to be gouernouris of the realme. i suld hef said misgouernouris of the realme, the quhilk foliful affectionis vil be ther auen confusione quhen god pleyxis, be rason that nane of ther verkis ar cōformād to the cōmād of god. bot al the mānessing that is maid to thē, nor zit the grit promes that is maid to thē be the holy scripture, altris nocht ther couetyse desyre. therfor thai may be comparit to the edropic, the quhilk the mair that he drynk the mair he hes desire to drynk. my tua brethir nobillis and clergie ar in sic melancole, be cause that i complein and murmyris ther crualte, bot zit nane of thē decistis fra the vice quhilk gifis me occasiōe to murmyr. it is nocht possible to gar extorsione be vitht out murmur,

nor murmur to be vitht out rumour of the
pepil, nor rumour to be vitht out diuisione, &
diuisione vitht out desolatione and sklandyr.
therfor my ipaciēs suld be supportit be cause
that the occasione of it hes suppedit my rason.
o mydesolat mother, thou suld nocht reproche
al thy thre childir in general, bot rathere to re-
proche sa mony in special that ar occasione of
thy afflictione. thou vait that ane man vil ha-
ue childir of deferent conditionis, sum gude,
and sum euil. the patriark Iacob hed tuelf son-
nis, of the quhilk his zongest sone bēiemyn
vas indole and innocēt, and Iosept vas faitful
and merciful, and ruben vas pieteabil and
humain, and the tothir nyne brethir var cruel
and dissaitful, quhen thai condampnit there
brothere Iosept to dee in ane cesterne, & the-
re eftir thai sellit hym to the egiptiens to be
ane sklaue. Siklik amang al sortis of pepil, and
amang al facultes and staitis, there is sum gu-
de and sum euil. and fyrst to speik of the def-
ferēs of kyngis. dauid that roial prophet, vas
ane holy kyng, and kyng saul vas cruel & vi-
cius. and amang the staitis of preistis, matha-
thias vas gude, and obnias vas euil. and amāg
the staitis of prophetis, daniel vas gude, and

balaam vas euil. & amang the vedous iudicht vas gude, and Ihesabel vas euil. amang the pastors and hirdis, abel vas gude, and abimelech vas euil. amang the staitis of reche men, Iob vas gude, and nabal was euil. and amang the religion of the apostolis, Sanct petir vas gude, and iudas vas euil. ther for o my dolorus mother, thou erris in thy accusatione, in sa far as thou makis na acceptiōne of personis, nor puttis defferens betuix qualites of conditionis of men. it is concludit be al lauis, diuine and humain, that euere person sal bayr his auen birding, and that euere person sal be commendit or detestit efferand for his conuersione. therfor thou suld nocht condamp innocentis and trangressouris bayt to giddir. sic punitione excedis the limitis of discretione and of iustice. it is vrytin in the 7 cheptor of genesis, that god sauit lotit and his familie, be cause of there obediens, quhen he distroyit the viciis pepil of sodome and gomore. O my velbelouit mother, thou knauis that i am innocent of thy inuectiue accusatione, and that my tua cruel brethir ar the cause of thy desolatione, & of my distructione. for i am sa violētly ouerset be them, that throcht pouerte of gudis and

trocht debilitie of my persone, i can nothir do
gude to my frendis, nor euil to my enemes.
quharfor i exort the til altir thy seueir accu-
satione in ane cheritabil consolatione. there
is ane prouerb that sais parce sepulto ; that is
to saye, spair hym that is in his sepulture. this
prouerb maye be applyit to my dolorus for-
toun, for i maye be comparit til hym that is
dede in his sepulture, considerand that ther
can be na dolour eikit to my aduersite, except
cruel deitht. there for thou suld abstrak thy
inuectiue reprocha, quhilk is rather crualte
nor correctione, conformand til ane adagia of
ane of the seuyn sapientis of rome, callit mi-
nus publianus, that said, crudelis in re aduer-
sa est obiurgatio. Allace my deir mother, thou
consideris nocht quhou that my brethir ar be-
cum onmerciful tirrans touart me. i am hal-
dyn be the vulgar pepil for there zongest bro-
ther, bot i am there eldest brother in verra
deid. for i was gottyn and borne lang befor
thē, and it was i that first instituit there facul-
teis. for the pollice that was inuentit be me &
my predecessouris eftir the creatione of the
varld, hes procreat the stait of my brethir. the
faculteis and the begynnyng of nobillis and

spiritualite, hed bot pure lauboraris to there predecessouris. bot nou sen thai ar cum to stait and digniteis trocht me, thai ar be cum ingrat, and lychtleis me. my tua brethir professis them to be gentil men, and reputis me and al lauberaris to be rustical and inciuile, ondantit, ignorant, dullit slauis. thai vil nocht consider that al there gentreis hes procedit and discendit fra me. ther for quhair thai compt the degreis of there genologie, thai suld fyrst begyn at adam oure foir father, and quhen thai pryde them, and ascribis in there reches faculteis or digniteis, thai suld fyrst begyn at the successouris of ouer foir father Adam, quhilkis var lauberaris of the grond, and be there prudent inuention and pollice, hes procreat the stait that thai posses. therfor thai haue na cause to gloir in them seluis, bot rather thai suld gloir in me, and in al lauberaris of the grond quhilkis var fundatouris of al there triūphād prosperite. bot there affectione, and there vane ignorant consaitis, garris them ymagyn & beleif that there predecessouris and al there nobillite and digniteis hes discēdit fra the angellis and archangellis, & nocht fra ouer for father adam, quhilk is the speciale cause that

thai lychtlie the lauberaris that fundit thē. i meruel that thai considir nocht the gentris & genologe of kyng dauid that hed ane pure scheiphird til his father. tulius hostilius the thrid kyng of rome, vas the sone of ane pure lauberar of the grond. tarquinius priscus the fyift kyng of rome, vas the sone of ane pure marchant. varro that prudent consul and dictatur of rome, vas the sone of ane flaschar. the vailzeant consul of rome perpenna, quha reuengit the slaucthtir of crassus, vas the sone of ane pure greik. marcus cato vas the sone of ane pure man of tuscan. the philosophour socrates, quhilk vas iugit to be the maist prudēt man in the vniuersal varld, vas the sone of ane pure mā callit sophonistus, quhilk vas ane grauer of imagis of marbyr stone, and his mother vas ane meyd vyf. euripides vas the sone of ane pure mā that sellit frut & eirbis. demostenes that prudent duc of athenes, vas the sone of ane pure marchant that sellit ald knyuis. agathocles kyng of cecille, vas the sone of ane pottar that formit clay pottis. marcus tulius cicero vas the sone of ane pure lauberar of arpyne. quhar for i meruel of the vanete of my tua brethir that ascribis and professis thē

gentil men be successione of ther predecessours. and thai vil nocht considir that the stok of the fyrst genologe of al the nobillis that hes bene sen the varld began, hes been pure lauberaris and mecanik craftis men : therefor it is grit abusione to them to gloir in there nobil blude ; for i trou that gif ane cirurgyen vald drau part of there blude in ane bassyn, it vald hef na bettir cullour nor the blude of ane plebien or of ane mecanik craftis man. the vane gloir that my tua brethir takis in sic vane gentilnes, is the cause that thai lichtlye me, trocht the quhilk arrogant mynde that thai hef consauit, thai mysken god and mā, quhilk is the occasione that i and thou sal neuyr get releif of our afflictioe. quharfor i pray to god to grant them grace to ken them selfis ; for as lang as thai ken nocht them selfis, thai sal neuyr ken god, nor zit sal hef pitie of pure affligit pepil. the quhilk misknaulege of themself and of god, sal be occasione of there auen ruayne, bot gif thai correct them selfis haistylie. O my dolorus mother, this prolix lamentabil complaynt procedis fra ane affligit hart, quhar for i exort the to mettigat thy inuective vehement accusatione, and to considir the

verite of my innocens. the prudent seneque gyuis cummand to repreif vitht out iniure, and to loue vitht out flattery ; bot thou passis the limitis of baytth thir documentis, for thy vordis ar verra iniurius, vitht out perspectiōne to the verite. thou accusis me ouer rigourouslie of conspiratione and trason, thou knauand veil that trason is neuyr generit nor inuentit in the hartis of the pure comontis ; & quhou beit that there ignorance culd gar thē consaue ane grondit maleis contrar ane prince that hes perpetrat exactionis on the pepil, zit notheles thai hef nothir prudēs nor knaulege til conuoye and til exsecut ony point of trason. there for, quhen the committaris of trason ar tryit furtht, it sal be fundyn that i and al vthir of my faculte sal be clene and innocentis of that foule cryme, be rason that it is nocht possibil that ane pure man can haue oportunitie til exsecut ane traisionabil act contrar ane prince, be cause of sa mony difcil impedimētis that maye impesche hym, as pouerte, dreddour, ignorance, and nocht hefand familiarite vitht ane prince, and the perellis & dangers that maye succed fra coniurationis, ar vondir grit, nocht alanerly in the conuoyng

and in the diuising diuerse consaitis to bring there purpos til effect, bot as veil the dangeir and perrel is as grit in the exsecutione of it, and na les dāger and perrel eftir that it be exsecut. therefor i think that ane pure man can commit na trason contrar ane prince, bot gif that he vald haszard his lyif in ane disparit vilfulnes; and quhar ony man takis hardynes to commit trason of that sort, it is rycht seyn: dil sene that he eschapis the deitht in the present tyme of his exsecutione. ther for i can nocht beleif that ony person vil offir hym self til ane certan detht vil fully. for quhou beit that pausanias sleu philip kyng of macedon passand to the tempil quhar he hed ane thousand of his men of armis about hym in the presens of his sone and of his gude sone, zit noththeles that act culd neuyr hef been exsecut, hed nocht been that pausanias hed familiarite vitht kyng philip. and siklyik ane spangzard of ane pure stait strak ferrand kyng of spāgze vitht ane knyfe on the crag, quhilk voūd vas nocht mortal; zit noththeles this spangzard culd nocht hef dune it, hed nocht been that he hed ane hardy hart, and alse heffand cōmodite and tyme oportune to cōmit that act.

Siklyik ane preist of turque callit deruis schot
ane bolt befoir the port of tempil cōtrar basit,
quhilk was fathere to solomanuis the grit
turk that ringis nou presētlye. that schot sleu
nocht basit, bot zit the exsecutiōe of that act
culd nocht hef been vitht out hardynes and
oportunite. therfor O my desolat mother, ve
that ar pure lauberaris suld neuir be suspek-
kit of trason, considerand that ve haue no-
thir tyme, oportunite, reches, credens, har-
dynes, prudēs, nor familiarite vitht ane prin-
ce. therfor, al historiographours rehersis that
al coniurations hes been exsecut be grit per-
sonagis of ane realme, or ellis be the familia-
ris seruandis of ane prince. there for ve that
ar pure comontis, distitut of credit, prudens,
and autorite, and nocht heffand familiarite
vitht the maieste of ane prince, ve can hef na
comodite of the necessair thingis that ar re-
quirit to put ane trasonabil act til exsecutio-
ne. for quhou beit that our ignorance vald
gar vs consaue ane malicius intent cōtrar our
prince, ve behufit fyrst to reueil it til diuerse
men to gar thē be participāt vitht vs, troucht
the quhilk reuelatione sum of them vald ac-
cuse vs til our prince. for it is nocht possibil

to gar thresum keip consel, and speciale in causis of trason ; for euere person hes sum frēd that he lous as veil as hym self, and that frēde hes ane vthir frende, and that tothir frēd hes the thrid frende, and the thrid frēd hes the feyrd frende ; and of this sort there intreprice is manifest, fra the quhilk succedis perdition of body and gudis. for there is nocht mony men ī this varld bot sum vil schau there secret to ther brother, or to there companion, or to there vyfe, or to there familiar seruandis ; and alsa indiscretion of sum coniurators causis there entreprice to be discouert be there seruandis or childir, troucht suspicion and coniecture that occuris quhē thir coniurators ar ouer ample and plane in ther deliberatione of there purpos ande of there entreprice in the presens of there seruandis and childir ; as is rehersit in the fyrst beuk of titus liuius, that quhen the sonnis of brutus var makand ane sedicius pactione vitht the imbassadours of tarquinius, quhilk there father brutus hed bannest fra rome, at that tyme ane seruand of the sonnis of brutus herd al the pactione of the coniuratione, the quhilk seruand accusit them of trason to there fathere

brutus and to the senat, quilk was occasi-
one that brutus vsit extreme iustice on his tua
sonnis, nocht heffand regarde to the pitie that
fathers hes touuart there natural sonnis, bot
rather he did preffer the public veil befor na-
tural loue, quhen he gart strik the heydis fra
his tua zong sonnis. Sum tyme coniuration
is reuelit throucht facilnes of the cōiurateurs
that schauis there secret til ane voman or til
ony frēde that thai loue hartfully, as did ane
gentil man callit dinus, quha was participant
of the coniuratione that philotes intendit til
exsecut contrar kyng allexander. this foir-
said dinus reuelit his secreit til ane zōg child
that he louit callit nicomachus, ande nicoma-
cus reuelit that samyn secret til his brother
ciballinus, and ciballinus reuelit it til kyng
alexander, quhilk was occasione that the con-
iurateurs suffrit the detht. Therefor (o my
dolorus mothere) thou may considir that the
defeculte of the comitting of trason is vondir
grit, and the perrel and the dangeir that succe-
dis is na les ; quharfor grit men, and alse the
familiaris of princis that coniuris, ar affligit
in there hart vitht ane thousand deffeculteis
or tha tak on hand til exsecute there entrepri-

ce. than be mair rycht ve that ar poure comō-
tis can nothir hef oportunitie nor comodite
to virk trason contrar our prince. and quhou
beit that sū tyme ve resauē iniuris throucht
exactions that ane euil gouuernit prince exse-
cutis on the pepil, zit nochtheles ve indure
tha exactiōs patientlye, and exsecutis no trai-
sonabil vēgeāce, be cause ve hef nothir knau-
lage, reches nor subtilite to conuoye vs til ex-
secut sic trason. there for, quhen ve commit
no traison, our ignorance deseruis mair lo-
uyng nor dois our prudens. the maist cruel
vengeance that pure comontis can exsecut cō-
trar ane euil prince, is to gar our vyuis & bayr-
nis pray nycht and daye to send ane mischeif
on hym, and to send hym schort lyue dais, &
to send ane vthir gude prince in his place, cō-
formand to the prayer of sanct dauid in the
108 psalme of his psalter, quhilk sais, etenē oc-
cidentur qui nos perturbant, fiant filij eius
orphani, & episcopatum eius accipiet alter, as
is contenit at mair lyntht in the psalme callit
deus laudem; bot ve nor our vyuis and bayr-
nis dar neuyr pray appynly to send sic ven-
geance on ane euil prince, in drede that sum
curtician alege trason on vs, and thereftir to

by our eschet. ther for ve praye for vengeance quhen ve ly doune at euyn, and quhen ve ryise in the mornynge ; bot al the remanent of the daye quhē ve happyn to cū in ony straynege companye, ve pray deuotly vitht ane fenzet hart to saue his grace, and to keip hym in lang lyue dais and in gude prosperite. as valerius maximus rehersis ane exempil quhou there vas ane vyfe of syracuse ī cecille quhilk prayt daly in the tempil in presens of the pepil to saue and to keip dionisius the kyng of cecille, quha vas ane prince that committit mony exactions on the pure pepil. the deuotione of this ald vyif vas reportit to kyng dionisius, quha culd nocht meruel aneucht of the gude mynde that sche hed touuart hym, considerand that al the remanent of the pepil of siracuse heytit hym to the detht for the exactions insupportabil that he exsecutit on the pepil. than to be satefeit of his admiratione he send for that ald vyif, and inquirit hyr of the cause of the gude mynde that sche bure touuart hym, considerand that he neuyr merit nor deseruit sic kyndnes touuart hyr. the ald vyif ansuert to kyng dionisius, quod sche, my souuerane prince, i vse nocht sic de-

Valerius
Maximus,
1. 2. ca. 6.

uotione to desir zour lang lyif dais, bot for
ane grit rason as i sal reherse. ī the begynnyng
quhē i vas sune zong damysel, zour gudscheir
molestit the pepil vitht intollerabil exactions,
quhar for i prayt to the goddis of the tempil
to schort his lyif dais : than sune ther eftir he
vas slane. than eftir hym succedit his sone
quha vas zour father, and he did mair extor-
sions to the pepil nor did his father, quhar-
for i prayt to the goddis of the tempil to send
hym schort lyif dais : than sune there eftir he
vas stikkit in his secret chalmyr. and nou ze
suced to zour fatheris heretage and til al his
vics, for ze commit dayly mair insupportabil
exactions nor did zour father or zour gud-
scheir, quhar for i pray dayly to the goddis
to send zou lang lyif dais ; for i vait veil sen
that iniquiteis and vics succedis gre be gre
fra princis vitht augmentation of the samyn,
doutles i suspect that zour successour sal be
the master deuyll ; there for i hed leuyr indure
zour exactions nor til hef ane var prince in
zour place. Of this sort (o my dolorus mo-
ther) ve that ar comont pepil vsis na vthir tra-
son bot murmuris, and bannis our prince se-
cretlye quhē he gouuernis nocht veil the realme

witht iustice, and puneissis transgressouris. And quhou beit that thou vald alege that ve can nocht purge vs of trason in sa far as ve hef tane assurance of inglis men, allace thou suld nocht imput our assurance for trason nor for ane cryme, for thou vait veil that ve that ar lauberaris of the grond culd nocht resist the inglis men ; for ve that hed our vyuis and barnis, our cattel and corne, and our gudis in the boundis quhilk the inglis men posses violentlye, gart it be forse til vs to be assurit, or ellis ve hed lossit al our gudis, and our selfis til hef beene slane. for it is veil knauen that sum of vs vald nocht be assurit, in hope that my tua brethir nobilis and speritualite vald hef defendit vs, and til hef resistit our enemeis. bot sic vane hope that ve hed of my brethers supple hes gart mony of vs be hareyt furtht of house and herberye, quhilk is occasion that mony of vs ar beggād our meit at-hourt the cuntre, and there is nocht ane of vs that ar hereyt be inglis mē that cā get othir tak or steyding, or kou or ox, fra our tua bredir to help vs ī this extreme pouerte. this veil cōsidi-rit (o my desolat mother) i suld empesche the to iuge that the assurāce that the pure comōtis

hes taine to procede of trason, cōsiderand that necessite vas the cause of our assurance. therfor doutles quhen the autorite & my tua brethir passis in gude ordour to resist the inuasions of our ald enemeis, it sal be maid manifest that the pure comontis that ar assurit of inglis men, thai sal preif as gude scottis men eftir there qualite as ony scottis man of scotland that vas neuyr assurit. bot nou at this dolorus tyme ve ar constrenzet to be assurit, the quhilk assurance is bot ane dissimulatione, tariand quhil the tyme virk ane bettir chāce. and i think that our dissymilatiōne is nothir cryme nor syn, considerand as the bissynes of the cuntre standis presentlye. for ane dissimilatiōne that procedis nocht of ane astuce intent suld be callit ane hie prudens rathere nor dissymilatiōne. the dissymilatiōne of that vailzeant romane iunius brutus cōquest til hym mair reputatione and gloir nor did his vailzeant actis that he committit quhen he bannest the tirran kyngis furtht of rome. Titus liuius rehersis that tarquinius superbus the sext kyng of rome vas verra cruel cōtrar them that var reput vise and prudent, & also he perpetrat daly intollerabil exactions

Titus li-
uius,
Libro I.

Valerius
maxim'
li. 7. ca. 3.

contrar the comont pepil. quhen euyr it vas reportit til hym of ony speciale person that vas reput prudent, he gart put that person in his beuk of proscriptiōne. quharfor zoung iunius brutus, quha vas sistir sone to tarquin', heffand dreddor to be slane be his oncle, and to tyne his patrimōe, he of ane prouidit mynde dissimilit his prudens, & changit his outuart verteous cōditions in actis of folye lyke ane natural fule, quhar for it vas beleuit be al the romans that he vas be cum frenetic and glaykit, quhilk vas occasiōe that tarquin' vald nocht exsecut his crualte cōtrar hym, be cause he iugit hym to be ane fule. iunius brutus conteneuit in his dissimilatiōe quhil on to the tyme that sextus tarquinius violet be forse the cheist lucrecia, the quhilk vile act generit ane dispyit and ane rācor vithtin the hartis of the romans. than iunius brutus persauand the commotiōe of the pepil, he thocht it cōuenient tyme to leaue his dissimilatiōe and to practik his prudens, quhar for he past to the frendis of lucrecia, and til diuerse othir nobil romans, and gart them depone ane serment that thai suld al concur and conuene togidthir in ane purpose contrar the crualte of

tarquinius superbus. this serment vas veil maid & bettir kepit, for brutus and the veilzeand romans bannest tarquinius fra rome, & al them of that surname, quhilk vas occasiōe that the comont veil of rome returnit in gude prosperite. be this exemplis the pure comōtis of scotland that hes there vyuis, bayrnis, & there gudis lyand vndir the inglis mennis feit, and hes na releif nor deffens to reuenge nor to resist the inglis mēs inuasiōs, thai suld measure and veye there auen forse, and gif thai fynd them selfis sterk ancucht to defend them and there gudis contrar the inglis mē, in that cace thay ar oblist til haszard there lyifis and there gudis to deffend the cuntre, quhou beit that thai get na supple of the autorite. and in apposit, gif the pure comontis that lyis vitht in the inglis men handis be nocht of ane qualite to deffend nor to resist there enemeis, thai commit na cryme quhen thai mak ane dissimulit assurance vitht inglis men, and to tempt al the consaitis and vays that thai can iuge to be necessair to gar them be saue of body and gudis fra the crualte of ingland, quhil on to the tyme that thai maye be strynthit be the autorite to cum to resist the

inglis mē. Quhar for i exort the (o my desolat mother) that thou imput nocht the assurāce of the pure comōtis to proceid of trason, bot rather that thou accuse my tua sophistic brethir, quhilkis suld and culd haue releuit and restorit the to thy fyrst stait; for god knauis veil that i am innocent of thy accusatione, and the remeid of thy afflictione lyis nocht in my possibilitie.

¶ QUHOU THE AFFLIGIT LADY DAME SCOTIA AN-
 SUERT TIL HYR ZONGEST SOUNE, ANDE QUHOU
 SCHE REPROCHIT HYR TUA ELDEST SON-
 NIS FOR THERE NECLEGENS IN
 THE DEFENS OF THERE
 COMOUNT VEIL.

O THOU my zongest soune, callit lauberaris to burgh ande land, i vil nocht gyf eyris to thy excusations nor to thy purgations, be cause, as cicero vritis in ane orison, that na man suld be admittit to be vytnes in his auen cause. *Noluerunt maiores nostri, hanc patere inimicitiiis viam, vt quē quisque odisset, eū testimonio posset tollere. emētiuntur enim sepe in eos, quos oderunt.* nor zit i vil nocht adhere to thy accusations contrar thy tua brethir, be rason that ane gilty man suld accuse no man of cryme, as crist ihesus hes gyffin ane exempil quhen the pharaseis accusit ane voman that vas tane in adulte-re, desirand his iugement quhiddir thai suld stane hyr to detht conformand to the ald testamēt, or gyf thai suld thole hyr to depart on puneist. crist ansuert to the accusaris sayand, he that is vitht out syn sal cast the fyrst stane at hyr. this exempil makkis manifest that ane accuser suld be cleene but vice. ande also crist ihesus hes said in ane vthir passage to the ypocritis that accusit pure synnaris, quod he, ze sal tak furtht ane grit balk furtht of zour auen ee, ande there eftir ze maye tak furtht ane litil strey furtht of zour nychtbours ee.

*Cicero. pro
font.*

Iohānes 8.

*Math. 7.
Luce. 6.*

The poiet confermis this samyn purpos, sayand, that euerye man of this varld baris tua sakkettis vitht hym. the fyrst sakket hyngis befor hym, vitht in the quhilk ar contenit al the viciis that his nychtbour committis; ande the nyxt sakket hyngis behynd his bak, vitht in the quhilk ar contenit al the viciis that his self committis. bot he can nocht see nor persauue his auē viciis, because he seis nocht the sakket that hyngis behynd his bak, bot he seis his nychtbours faltis in the sakket that hyngis befor hym, vt nemo in sese tentat descendere nemo, sed precedēte spectatur mantica tergo. There for (o thou my zōgest soune) i refuse to gyf eyris or audiens to thy accusations contrar thy tua brethir, be rason that ane accusar suld be cleen or he accuse his nychtbour, as cicero vritis, Accusare debent ij qui nullo suo peccato impediūtur, quo facilius alterius peccata demonstrare possint. Nor zit i vil nocht adhere to the accusatiōs that ony ane of zou hes contrar vthirs. Thy accusatione is vondir inuectyue contrar thy tua brethir. the fyfteen inuectyuis philipiques of cicero contrar anthonius, excedis nocht the accusations ande calumniations that thou hes pro-

Perseus
satiric. 4.

Cicero de
diuinatione
vera.

nuncit contrar them, zit nochtheles i disco-
mend there crualte, ande i commend nocht
thy accusatiōne. for thou ande al thy sect cal-
lit lauberaris to burgh ande land, deseruis
no les punitione nor dois thy tua brethir no-
bilis ande clergie. for gyf thou ande thy sect
hed as grite liberte, as hes thy tua brethir,
doutles ze vald be mair cruel, nor the vyild
beystis of the desertis of arabie. the practic of
this samyn is presently, ande euer hes been
in tymes by past, sen the varld began. for as
sune as ze that ar comont pepil ar onbridilit
and furtht of subiectione, zour ignorance, in-
constance, ande inciulite, pulcis zou to perpe-
trat intollerabil exactions. for al the insurre-
ctiōis that euyr occurrit in ony realme con-
trar the prīce & the public veil, hes procedit of
the ignorāce & obstinatiōe of the comoūt pe-
pil. There for none of zou suld haue liberte,
bot rather ze suld be daly dātīt & haldin ī sub-
iectiōe, be cause that zour hartis is ful of ma-
leis, ignorāce, variāce & incōstāce. for the maist
part of zou al gyffis louyng tyl vicius men,
and ze hald verteous men abhominabil, and
quhen ze ar al conuenit to gydthir for the
auansing of ane gude purpose, ze cry & ber-

kis ilk ane contrar vthirs, that nocht ane of
 zou knauis quhat ane vthir sais. ande quhen
 ze hef flyttyn ande berkit but ryme or rason
 al the lang daye, ze accord nocht nor cōdiscē-
 dis prudently on ane substancial constāt pur-
 pose, and he that is the maist cūmirsum cryar,
 ande maist obstinat contrar raison, ze reput
 hym for the maist prudent man of the real-
 me. than quhē he gois, al the leaue rynniss &
 follouis hym, lyik the brutal scheip that vil
 nocht pas throucht the slop of ane dyik for
 the mannessing of there hyrd, quhil ane of
 the verst of the flok mak foir gait, than al the
 leaue follouis. ande al this procedis of zour
 variance and inconstās. i vait nocht quhiddir
 ane calme sey in vyntir, or the course of the
 mune, or ane mysty mornyng in symmyr, or
 the comont pepil, quhilk of them suld preffer
 vthirs in variance. Cícero confermis this sam-
 myn purpos, sayand, in imperitia multitudi-
 ne est varietas, & inconstantia, & crebra tan-
 quam tempestatum, sic sententiarum conmu-
 ratio. i hed leuyr hef the iugement ande con-
 sultatione of ten prudent vyise men, nor til
 hef al the visdome and consaitis that ane gri-
 te mutiplie of comountis can pronounce. Ci-

Cícero pro
 domo sua.

cero confermis this samyn purpose. grauior
 & validior est decem virorum bonorū pru- Cicero pro
plancio.
 dentia, quam totius multitudinis imperitie.
 there is nocht ane mayr ignorant, & ane mair
 blynd thyng in this varld, as is til adhere to
 the iugement of the comont pepil, quhilk hes
 nothir consideratione nor rason. for al there
 deliberations procedis of there fyrst apprehē-
 sions. there for gyf the entrepricis of the co-
 mont pepil cūmis tyl ane gude fine, fortune
 deseruis mair louyng nor dois there prudēs.
 Siclyik as ane blynd man that passis in ane
 myrk place quhar he hed neuir beene, & syne
 eschapis fra ane hurt, or fra ane fal. na vyis
 men vil saye that this blyind mā seis cleir, for
 it vas chance that conuoyit hym, and nocht
 his een. for this cause the ciuil lauis deffen-
 dis & forbiddis al monopoles and conuen-
 tions of the comont pepil, be cause the maist
 part of them ar euil cōdicionet, & ar obedient
 to there apetitis and to there glaykyt affectiōs.
 i can nocht conpair the comont pepil that ar
 onbridilit, bot ontyl beystis that ar of ane var
 nature nor brutal beystis, as ve maye see daly.
 for brutal beystis keipis ane bettir ordour in
 there beystly nature nor dois onbridilit co-

moūt pepil that ar dotit vitht rason. ve maye see be experiens, that horse, nolt, scheip, doggis, voluis, lyons, ande al vthir brutal beystis, ilk ane vil deffend there auen natur contrar the violens of vthir beystis, as cicero sais, bestie pro partu suo ita propungnant, & vulnera excipiant, nullos impetus, nullos casus formident. Bot it is nocht siklyik amang the pepil, for euerye man settis his felicitye to distroy his nyctbour. Ande also the ondantit brutal beystys that hes there liberte on feildis & forrestis, none of them eytis, drynkis, nor sleipis, bot quhen ther natural appetit requiris. nor the mail vitht the femmel cōmittis nocht the verkis of natur, bot in the saison of generatione bot the pepil that hes liberte kepis nocht sa gude regement. for thai considir nothir the vertu of temporance, nor the vice of intemperance, bot rather subiectis them selfis to saciat ony sperk of the foul lust, that there disordinat sensual appetit prouokis thē tyl ymagine, as to eyt, drynk, and sleip abuse mesure at al tymis, contrar there natural appetit. ande also to conmit fornicatione, adultere, homicide, ande diuerse vthir extorsions & iniuris contrar there nyctbour, there for tha

Cicero questi. tusc. 5.

deserue to be reput mair brutal, nor beystis that ar brutal of natur. Ande quhou beit that sum of them applyis thē to vertu, quhen thai ar haldin in subiection, throucht the quhilk thai be cum industrius in policie ande in conquessing of reches, be marchandreise, or be mechanyc craftis, or be lauboryng of the corn landis, or be seruise, zit nochtheles, as sune as ony of them, be sic honest industrius ocupations, hes conquest grit reches or heretagus, thai be cum mair ambicius ande arrogant nor ony gentil man sperutual or temporal, that ar descendit of the maist nobil barons of the cuntre. ande there childir, distitut of ciuilitie, throucht the ignorāce of there fathers, ande for falt of educatione and eruditione, thai be cum vane, prodig, ande arrogant, be cause thai succed sa eysilie to reches witht out the suct of there brouis, or pane of there body, nocht heffand regarde to the fyrst poerte of there predecessours, nor of the cald, hungir, ande punirite that there fathirs and mothers indurit in the conquessing of sic reches. ande gyf sa beis that ony of the successors of mecanyc men (that is to saye the successours of lauberaris to burcht ande land)

be promouit til ony stait abufe there faculte, as to be saruandis to men of autorite, or to be courticians ande officiaris to princis, or zit to be promouit to benefeissis, or tyl ony vthir digniteis abufe there qualite, than arrogan- ce makkis ypocryse manifest, conformand til ane addagia of ane of the seuyn sapientis cal- lit minus publicanus, qua said, lapis index au- ri, aurum hominum. for it is the nature of the comont pepil (beand ascendit in dignite abufe there faculte) to mysken them selfis, there frendis, ande there familiaris. There is nocht ane mair odius thyng in this varld, as quhen the successour of ane indigent ignorāt mechanyk lauberar ascendis tyl ony dignite abufe his qualite, for incontīnēt eftir his pro- motione, he myskenis god ande man. aspe- rius nichil est humilis cū surgit in altum. Ti- tus liuius rehersis ane passage conformand to this samyn purpose. Barbarici animi est cum fortuna mutare fidē. there is sum of thir me- canyc pepil heffand superflu prosperite, that refusis the genologie of there fathere ande mo- there, and also refusis there surname, and cla- mis to be of the blude of nobilis ande gentil men. than quhen thai ar repute be the vulga-

tis to be discendit of sic genologie, thai gloir
in there pretendit kyn ande blude, quhilk is
occasione that there arrogance & there vane
gloir garris them commit mair extorsions cō-
trar the pepil nor dois ony vthir tirran that ar
discendit of the grytest nobilis of the cuntre.
the preist of peblis speris ane questione in ane
beuk that he compilit, quhy that burges ayris
thryuis nocht to the thrid ayr : bot he mycht
hef sperit as veil, quhy that the successours
of the vniuersal comōt pepil baytth to burght
& land, thryuis nocht to the thrid ayr. the so-
lutione of this questione requiris nocht ane
allogoric expositione, nor zit ane glose, be ra-
son that the text of yis questione is nocht ob-
scure. ane person that hed neuyr aduersite &
hes veltht that procedit neuyr of his auen
industrie, & syne hes liberte, and hes neuoir
knauen education, eruditione, nor ciuillite, it
is onpossibil that he can be verteous, and he
that heytis vertu, sal neuyr thryue. (O my
zōngest soune) this ansuer maye be sufficient
to the seueir accusatione that thou hes pronū-
cit contrar thy tua brethir. in tyme to cū thou
sal fyrst correct thy self or thou accuse thy
nychtbour.

¶ QUHOU THE AFFLIGIT LADY ACCUSIS HIR ELDEST
SONNE CALLIT THE NOBILIS AND
GENTIL MEN.

CHAP. XVII.

O MY eldest sonne (nobilis) this seueir reproche contrar thy zongest brother, is no occasione to gar the gloir, for gyf thou hed grace to ken thyself, thou vald sune p̄saue, that thy vicius lyif deseruis ane mair extreme reproche. for the vice of thy zongest brother suld be supportit be rason of his ignorance ande of his pouerte, bot thou can haue na excusatione to cullour thy mischeuous conuersation, ande the violent extorsions that thou daly cōmittis contrar thy tua brethyr, lauberaris & clergie. ande alse thou art the special cause of my ruuyne, for thou ande thy sect that professis zou to be nobilis ande gentil men, there is nocht ane sperk of nobilnes nor gentrice amang the maist part of zou. Ande nou because mony of zou ascribis sa grit gloir of zour pretendit gentreis ande nobilnes, i vil discriue the stait of nobilnes ande gētilnes, to that effect that ze may persaeue zour grit error.

¶ THE PHILOSOPHOVRS ande iuriconsultours in the anciant dais, hes familiarly

discriuit one thing be the contrar thyng. thai gart the discriptiōe of ane vilaine (quhilk ve cal ane carl in our scottis langage) manifest the conditions of ane gentil mā. siclyik thai gart the discriptione of ane gentil man manifest the conditione of ane villaine be rason that ane gentil man, or ane nobil man, ande ane villaine, hes direct contrar cōditions; & sa be the discriptione of ony ane of thir tua contrareis, tha gat ane solide knaulage of the tothir. Siklyik quhen thai discriuit vertu, tha fyrst delatit ande payntit the cōditions of vice, ande quhen thai discriuit liberte, thai fyrst payntit ande dilatit the conditions of seruitude. And nou sen this purpos hes occurrit to speik of gentreis ande nobilnes, i vil fyrst discriue the origine of gentil men, be the quhilk ze may knau, quha is ane vilaine. Bot fyrst i man rehearse the stait of the pepil that var in the gude anciant dais, quhilk sum men callit the goldin varld. there vas na deferens of staitis at that tyme amang men, nothir in preeminens, dignite, superiorite, nor honour, for at that tyme al men var egal, & nocht partial nor deuidit, for the pepil lyuit al to gydthir in ane tranquil & louabil cōmu-

nite, ande thai left no thing to there posterite bot regrettis for the alteratione of that gude varld. in thai dais, the pepil eit nor drank nocht bot quhen hungir constrenzet them, & than there maist delegat refectiōe was acquorrs, vyild berreis, green frutis, rutis & eirbis, ande thai drank the fresche vattir. at sum tyme thay past in the forrestis to the course and hunting, and sleu vyild beystis, syne dryit the flasche at the sune or thai eit it. and thai that var of maist tendir complexione, couurit thē vitht the skynnis of tha vyild beystis to keip them fra cald. At that tyme ther was no ceremonial reuerens nor stait, quha suld pas befor or behynd, furtht or in at the dur, nor zit quha suld haue the dignite to vasche ther hādis fyrst in the bassine, nor zit quha suld sit doune fyrst at the tabil. at that tyme the pepil var as reddy to drynk vattir in ther bonet, or in the palmis of ther handis, as in ane glas, or in ane tasse of siluyr. At that tyme thai lay al to gydthir in ane cauerne, as dois presently the sophistic egiptiens. thai purgit ther belles, ande excercit the verkis of nature, ilk ane in vthirs presens vitht out schame, reproche, or offens. than ane lang tyme there esfir, natu-

re prouokit thē to begyn sum litil police. for sum of them began to plant treis, sum to dāt beystis, sum gadthrid the frutis, ande kepit them quhil on to the tyme of necessite, ande sum neurist there childir. at that tyme the pepil drank nothir vyne nor beir, nor na vthir confekkit drynkis. at that tyme straynge cūtreis var nocht socht to get spicis, eirbis, drogis, gūmis, & succur for to mak exquisit electuars to prouoke the pepil til ane disordinat appetit. At that tyme, there vas nō sumptuous clethyng of fine claytht and of gold & silk of diuerse fassons. at that tyme ī the begynnynge of ther police, coppir, bras, and yrn and vthir mettellis var meltit to mak vtēsel veschel necessair to serue ane houshold, and var nocht meltit to be gunnis ande cannons to sla doune the pepil. Ande nou sen that goldin varld is past, ther hes succedit ane yrn varld, quhilk hes altrit euerye gude thing in infelicite and myscheif, for meiknes is changit ī maleis, traual in ydilnes, rest in excesse, pace in veyr, eyse in pane, loue in hatrent, cherite in crualte, iustice in extorsions, alms in thytt, kyndnes in persecutione, supporting of ignorance in detractione, pitie in rigor, ande faytht in

ypocrysie, and sa euyrie thing is altrit fra ane gude stait in ane abhominabil qualite. The cause of this alteratione hes procedit fra the euyl cōditiōs of men that began tyl oppresse there nyctbours. ande til eschaip sic oppresione, the pepil chesit ane certan of gouuernours of the maist robust & maist prudent to be there deffendours, ande also thai randrit thē tributaris ande subiectis to there said gouuernours & there gouuernours gat for ther panis and laubyr, the butin and spulze that thai cōqueist fra the tirran oppressours. Thai gouuernours var sa nobil in there auen curage, that thai distribut the maist part of the butine ande spulze amāg the pepil that hed vsit them maist vailzeantly contrar there enemeis, ande thai that var lasche couuardis gat nothing. Of this sort began the fyrst nobilnes ande gentreis in the varld, for thai that var vailzeant, thai var reput for nobilis ande gentil men, ande thai that var vicius & couuardis, var reput for vilainis ande earlis. The chartagiens vsit that sammyn fassoune ane lang tyme, for thai gaue to the sodiours that bure them maist vailzeantly contrar there enemeis, ane certan of gold ringis, for ane

takyn of perpetual nobilite. Siklyik euyrie vailzeant roman sodiour vas crounit vitht ane croune on his hede in takyn of nobilite. The macedoniens vsit that sammyn vse ane lang tyme ; ande quhen ane macedonien hed nocht venqueist ane of his enemeis, he vas bundin til ane post, ande degradit fra his nobilite. in ald tymis ī germanye, ane alman vas ay reput for ane villain quhil on to the tyme that he vas mareit. and he gat neuyr lezens to marye quhil on to the tyme that he hed presentit the hede of ane of his enemeis to the kyng of germanye. Siklyik in sythia at ane banket of tryumphe, the kyng presentit ane goldin tasse ful of vyne to the companye at the tabil. bot nane of them vas admittit to drynk in that tasse, bot sa mony as hed venqueist ane of there enemeis in ane conflict ; for he that hed neuyr dune ane vailzeant act contrar his enemeis, vas reput for ane inciuile villaine. Mardocheus conquiest the gre of nobilite fra artaxerxes throucht his vertu, ande Ioseph vas maid ane gentil man be pharaon for his vertu. Than the successours of thir nobil men var reput for gentil men as lang as thai vsit verteous verkis of nobilite, as did

Valerius
maximus,
Li. 3. ca. 5.

there predecessours. Bot fra tyme that the successours of thir nobil men be cam vicius, than tha var degradit fra there nobilite ande fra there gentreis, and thai var repute for inci- uile vilaynis. Valerius maximus rehersis the nobilite of scipio the affrican, quha hed ane sounne that vas nothir vailzeant nor verteous. on ane daye, he beād clethid ī ane lang quhyt goune as the vse vas to be borne at the distributione of the officis of rome, he desirit the office of pretoir at the senat, on ane place callit campus martius. At that tyme, his frendis cam til hym, & but reuerens thai rest fra hym ane signet of gold that vas on his fingare, vitht in the quhilk vas grauit his fathers hede, sayand til hym, o imperfect ande vicius contrafait gentil man, thou deseruis nocht to veyr this nobil signet, vitht in the quhilk is grauit thy fathers hede, considerād that thou hes nothir vertu nor vailzeantnes; there for ve degraid the fra the nobilite ande gentreis, that thou pretendit to succeid to, be the deceisse of thy fathere. This exempil of scipio makkis manifest, that na man can mer- eit or can be capabil of nobilnes or gētreis bot gyf tha be verteous. There for that stait

of gentreis is ane accidental qualite, in sa far as it may cum til ane persoune be his vertu, ande he maye be degradit fra it for his vice. (O my eldest soune nobilis and gentil men) the armys that ze bair in zour scheildis and in zour seylis in zour signetis, and also is payntit on zour vallis, & in zour glasyn vandois, thai var gyuyn to zour p̄decessours be the prince for ane takyn of .nobilnes, for the nobil actis that thay hed dune for the comōt veil of the realme, & ze that ar there successours ze bayr the samyn armis for ane takyn that ze ar obleist to follou the futsteppis of zour predecessours in vertu, or ellis ze merit to be degradit fra the armis that ze bair, & fra the gentreis that ze professe, as vas dune tyl zōg scipio befor rehersit. There is diuerse princis that gyffis the tryumphe of knyghted and nobilite, vitht leuerairis, armis ande heretage to them that hes committit vailzeant actis in the veyris, siklyik as the empriour makkis the ordur of knyghted of the fleise, the kyng of Frāce makkis the ordour of the cōkkil, the kyng of inglād makkis the ordour of knyght-hede of the gartā. None of thir knyghtis resauis thir hie digniteis, throucht ane affectyue

Valerius
maximus
in the chep-
tor of
tryumphe.

loue that there prince hes touart thē, bot rathe-
re for the vailzeant actis that there prince hes
knauen them til haue committit for ther pu-
blic veil. The romās in the anciant dais or-
dand ane tryūphe of nobilite to be gyffin to
them that hed borne them maist vailzeantly
contrar the enemeis of rome. The ordour of
there tryumphe vas of this sort. quhen ony
romane hed dune ane vailzeant act, he vas set
in ane charriot veil acoutreit, quhilk vas dra-
uen vitht foure horse, be cause in the anciāt
dais the romans vsit to fecht in battel in char-
riotis. Than he that hed venqueist his ene-
mye be straikis ande strang battel, he vas crou-
nit vitht ane palme of gold, be rason that the
palme tre hes shearp broddis and pikis. And
he that hed venqueist his enemye be practik
of veyr, ande sleu and tuke his enemeis fleād
fra the battel vitht out hurt til hym, he vas
crounit vitht ane croune of laure tre, be cau-
se the laure tre hes no shearp broddis nor
pikis. This last tryumphe of laure tre vas cal-
lit tropheum, quhilk singnifeis ane ioyful vic-
toree, for the victoree is ioyful quhen the ene-
meis are venqueist vitht out damage to the vē-
quesair. quhen thir romans entrit in rome to

resaue there tryūphe for ther vailzeant actis, the senat, the gentil men, and the comont pepil met them in there best array vitht grit solempnite, and syne conuoyit them to the plane mercat befor the capitol to resae there tryumphe of dignite, as tha hed deseruit. Bot allace (o ze my eldest sone nobilis ande gentil men) there is nocht mony of zou that meritis to veyr the ensenze of the fleise, of the cokkil, nor of the gartan, nor zit there is nocht mony of zou that meritis to be borne in ane charriot to resae the tryūmphe of the palme tre nor of the laure tre; for zour imbecilite, auereis, ande contentione that ringis amang zou, rather deseruis degrading fra zour pretendit gentreis, nor ze deserue louyng or commēdation for vertu. There for ze ar in grit error quhen ze professe zou to be gentil men, & syne committis no actis efferand for zour professione; bot vald ze considir the origine of zour gentreis, than ze vald nocht be sa arrogant as to desire the gloir and the stait of ane dignite that ze deserue nocht. There is mony of zou that professis to be gentil men be successione of zour predecessours, bot ze cōsidir nocht that

the gre of gētreis procedis fra vertu. The philosophour sais that the cause of ane thing is of mair efficacite nor is the thyng that procedis fra the cause: ergo, vertu suld preffer the successours of verteous men. Ane verteous man beand descendit of ane verteous genologie, doutles he is ane rycht gentil man. and in opposit, ane vicius man beand descendit of verteous genologie, he suld be reput mair vile and odius nor ony infamous vilaine plebien: ande alse thai suld be degradit fra there gētreis that thai haue ascribit til haue be succession, ande thai suld be conpellit to virk vile mecanyk laubir, to that effect that the honour of verteous gentil men be nocht maculat vitht the vice ande inciuiltite of vicius pretendit gentil men. There for as i haue said of befor, the sone of ane prince beand distitut of vertu is no gentil man; ande in opposit, ane sone of ane mechanyc plebien, beand verteous, he is ane gentil man. for that cause the poiet francis petrarch a florentyne said, i hed leuyr be the sone of vicius tarsites, i vsand ane verteous conuersatione, nor to be the sone of the vailzeant achilles, i beand vicius. The philosophour plutarque rehersis, that iphicrates

was ane pure mecanyk craftis man descendit
of inciuil plebiens, zit nochtheles throucht his
vertu he was elect to be kyng of the cuntre.
there was ane vicius gentil man at that tyme
callit hermodius, quha reprocht iphicrates,
sayand, o iphicrates, it efferis nocht for thy
stait & faculte to be ane kyng, be rason that
thy father was ane mecanyc tailzour discen-
dit of inciuite pure pepil; there for thou art
nocht ane gentil man. iphicrates ansuert,
o hermodius, throucht my vertu my succes-
sours sal be reput gentil men, and sa my gen-
treis begynnys at myself; bot thou ande thy
gentreis sal end to gydthir, & thy successours
sal be reput for vilaynis, be cause of thy vi-
cius cōuersatione. This exempil makkis ma-
nifest, that ane person may succeid to hereta-
ge and to mouabil gudis of his predecessours,
bot no mā can succeid to gentreis nor to ver-
tu; for vertie & gentreis most proceid fra the
spreit of hym self, and nocht fra his predeces-
sours. iuuenal the poiet rehersis, that buci-
phal the grit horse of allexāder hed mony co-
modius propreteis, for as sune as he sau ale-
xander, he knelit ande maid hym reuerrens,
ande syne tholit hym to lope on hym; & also

he vas strynthy ande auful in ane battel contrar the enemeis of alexander ; ande quhen he vas saidlyt vitht his best bayrdit harnessing, he vald thole no man to ryde on hym bot alexander. This samyn horse busiphal hed ane brother, generit and folit of the samyn horse and meyr that folit hym. this tothir horse vas grit, fayr, and gude lyik, bot nochtheles the maist perfyit industrieus horse dantars of macedon culd nocht gar hym be veil bridilit nor manerit in na comodius sort conuenient to serue ane prince, quhar for he vas nocht treittit, bot rather deiekkit ande chaissit to the vyild barran feildis to seik his meyt, ande oft tymis he vas put in ane cart to drug and drau, quhar he vas euyl dung & broddit.

This exempil maye be conferrit to tua brethren gottin ande borne of ane fathere & mother. ane of them beand verteous, suld be reput for ane gentil man, and the tother beand vicius, suld be estemeit and treittit lyik ane barbar inciuil vilaine. There hes been diuerse gentil mē that thynkis schame that there fathers and mothers, gudschers and grandscheirs, hes bene mechanyc plebiens. Bot sic vane gentil men takkis nocht exempil of agathocles the

kyng of cecile, quha was the sone of ane pot-
tar that formit clay pottis; zit nochtheles quhē
he was elect ī dignite royal, he gart gold smy-
this graue ane pot in his armys on euerye pe-
ce of his siluyr veschel, and alse he gart paynt
the vallis of his palleis vitht pottis, the qu-
hilk thing he did to manifest to the pepil that
he thocht no schame that his father hed been
ane mecanyc craftis mā discēdit of ane pure
genologie. it is ane grit foly til ane person to
pretend to gentreis be successione, or be re-
ches. iuuenal confermis this samyn purpos,
nobilitas sola est animū que moribus ornat;
and the vordis of ouid ar consonant to this
samyn, *Non cēsus nec clarum nomen auorū,*
sed probitas magnum ingeniumque facit.

Iuuenal,
Satiric. 7.

There for it is grit arrogance, and na les fo-
lie, quhen ony person gloris in his hie geno-
ligie, considerand that euyre person is discen-
dit of ane origyne, as boiecus de consolatio-
ne hes rehersit in his thrid beuk. *Omne homi-*
num genus in terris simili surgit ab ortu. the-
re for, vald euyrie man cōsidir his fyrst origy-
ne, he sal fynd that al man kynd ar creat of
mud and clay, as is vritin in the sycond che-
ptour of genesis, *Formauit igitur hominē de*

Boiec' de
consolatio-
ne philoso-
phic. li. 3.

limo terre. ande alse Ihesus sirach saïs in the
 10 cheptour of ecclesiasticus, quhar he repre-
 uis the gloir ande pride of men, quid super-
 bis terra et cinis, that is to say, quhou ar ze
 becum predeful & takkis gloir in this varld,
 considerand that ze ar bot eird ande puldir? it
 is vrityn on the 18 cheptour of genesis, lo-
 quar ad dominum cum sim puluis & cinis.
 that is to say, i sal speik to the lord, quhou be
 it i am bot puldir ande asse. it is vrityn in the
 17 cheptour of ecclesiasticus, Omnes homi-
 nes terra et cinis, al men ar eird ande alse.

Thir exemplis suld be occasione to gar gen-
 til men paynt in there scheildis, ande graue
 in there signetis, puldir ase ande eirde, rather
 nor til haue gart paynt ande graue the armis
 of there predecessours, be rason that fra tyme
 that thai be aryuit to the fine ande to the li-
 mitis of there peregrinatione of this mortal
 lyif, than thai returne to there comont ande
 general mothere the eird, the quhilk eird mak-
 kis na acceptions of persons, nor deferens
 of qualiteis betuix gentil men, and mecanyc
 men, bot resauis them al indefferently in hir
 domicil and receptacle. than quhen the corru-
 pit flesche is consumit fra the banis, no man

can put defferens betuix ane prince and ane beggar. The historigraphours rehersis, that quhen kyng cirus hed venqueist kyng cresus, he led hym til his paleis, ande treittit hym mair humainly nor is the vse to treit presoneirs. On ane day, cresus spak hardyly to kyng cir', sayand, Nobil prince, the vulgaris ascribis grite gloir for the vailzeant actis that thou hes committit for the public veil of perse ande meid, zit nochtheles thy father cambises did mair vailzeant actis in his tyme nor thou hes dune. kyng cresus vas temerair ī his questiō, for cirus vas offēdit cōtrar kyng cresus, thinkand that ane presoneir suld nocht haue bene sa bold as til reproche ane prince that haldis hym in captiuite. Than cresus, persauand kyng cirus in collere and ire, he said, nobil prince, gyf thy nobil grace vil gyf me lecons to rason the mater, thou sal sune persauē that i said nothing tyl offend the, bot rather til augment thy gloir. i said that thy grace hed nocht dune sic ane vailzeant act as thy father cābises did in his tyme, for he did ane nobil act quhen he engēneret the on thy mother to gouerne this realme eftir his deceisse, bot thou hes nocht dune sic ane nobil act as

to genner ane nobil prince lyik thy self to gouerne the realme quhen thou art dede.

Quhen kyng cirus herd the subtil discymilit pleisant interpretatione of cresus vordis, he smylit and leuch, and changit his coller in glaydnes. bot zit kyng cirus exortit cresus familiarlye tyl expone the iust verite of his vordis. Cresus ansuert, nobil prince, sen thou hes coniurit me sa extremly to declair the verite, doutles i sal hald no thing obscure, quhou be it thou gar me suffer the cruel detht. the occasione of my vordis procedit, be cause i iuge that thou art nocht sa quyk spretit, sa prudent nor sa nobil as vas thy fathere cambises, ande to cōclude, thou hes nocht sic ane hede as he hed in al his byssynes. kyng cirus ansuert, i sal sune knau the verite of thy purpos. than kyng cirus past to the tempil, ande he gart delue vp al the banis of the detht pepil furtht of there sepulture, and keist ouer euyrye bane, ande contemplit euyry hardyn pan, ane be ane. than cresus & vthir gentil men meruelit nocht lital of his consait, sayand, ve exort the, nobil prince, to tel thy intentione of that byssynes. Cirus ansuert, o cresus, thou said, nocht lang syne, that my hede vas nocht

to be comparit to my fathers hede ; there for i am leukand gyf i cā fynd my fathers hardyn pan amang thir dede mennis banis, bot i can nocht ken it amang them, for al the hardyn pannis that ar heir ar al of ane sort : there for i beleue that my fathers hede ande my hede, and al vthir mennis hedis of pure ande riche, are but defferens : there for in tyme to cū thou sal mak na comparison betuix men, for i persauē that al men that euyr vas, or euyr sal be, ar creat of ane masse of clay and eird. This exempil declaris that na man suld gloir in his nobilite or gentil blude, considerand that our carions ande corporal natur, and carnal origyne, is baytht vile ande infekkit, ande there is na defferens nor acceptions of persons betuix us. the prudent Salomon accordis vitht this samyn purpos in the 7 cheptor of his beuk of sapiens, sayand, *sum quidem & ego mortalis homo similis omnibus de genere terreno illius qui prior factus est, & ce. Nemo enim ex regibus aliud habuit natiuitatis initium.* i am ane mortal man (sais Salomon) lyik til al vthir men, creat of eird as vas our foir fathere adam, ande al vthir kyngis hed na vthir begynnyng. thir vordis of Salemō beād

Sapien. 7.

veil considerit, is ane souerane remeid ande salutair medycyn to repreme and distroye the arrogant consait of them that glorifeis & pridis them to be discendit of nobilis and gentil men, considerand that the crop ande rute of our gentreis ande genologie hes succedit fra adam. ande quhen ve entrit in this mortal lyf ve var naikyt and vepand, and quhen ve depart ve sal be vile and abhominabil, ande ve sal carye no thing furtht of this varld bot the coulpe of our synnis, or the meritis of our vertu.

¶ O my eldest soune, nobilis & gentil men, quhy vil ze nocht considir thir vordis befor rehersit? quhilk vordis suld be occasione to gar zou mortife zour vane consait of zour pretendit gentreis. ze professe zou to be gentil mē, bot zour verkis testifeis that ze ar bot inciuite vilainis. ze vald be reput & callit vertuous and honest, quhou be it that ze did neuyr ane honest act; and ze reput vthir men for vilanis, that did neuyr ane vilaine act. it aperis that quhen zour nobil predecessours decessit, thai tuke ther vertu and gentreis vitht them to ther sepulture, and thai left na thing vitht zou bot the stile of there gentreis. the

vordis of the holy man Iob maye be veil applyit to this samyn purpos quhē he said, mortui sunt nobiles, & innobiles sunt filij eorū. quod he, al nobil men ar decessit, & ther sonnis ande successours ar bot vilanis. the vordis of Iob ar ouer manifest in our cuntre, for i see no thing amang gentil men bot vice. for honestee is maculat, ignorance is prisit, prudens is scornit, chestite is banneist, the nychtis ar ouer schort to gentil men to commit there libedeneus lust, and the dayis ar ouer schort to them to commit extorsions on the pure pepil. ther blasphematione of the name of god corruptis the ayr. The prodig pride that ringis amang gentil men is detestabil, nocht alanerly in costly clethyng abuse ther stait, bot as veil in prodig expensis that thai mak on horse and doggis, abuse ther rent or reches. ane man is nocht reput for ane gentil man in scotlād, bot gyf he mak mair expensis on his horse and his doggis nor he dois on his vyfe & bayrnis. The poiettis fenzeis that the gre-cian dyameid hed horse that eit men, & alse thai hef fenzet that acteon vas transformit in ane hart, and there eftir he vas stranglit to dede vitht his auen doggis. The expositione of

thir tua exemplis maye be applyit to the gentil men of scotland. The horse of diameid eit no men ; bot the superflu & prodig expensis that he maid on corne to feid ane grit nūir of onutil horse, gart the victualis be deir and skant, quhilk vas occasione that the pure pepil deit for hungir. of this sort the poiettis fenzeis that dyamedis horse eit men, be cause tha eit the corne that vald haue sauit the lyuis of the pure pepil fra hungir. Siklyik acteon vas nocht transformit in ane hart, nor zit his doggis sleu hym nocht. the expositione of this vas, that acteon vas ane vane gentil man that set al his felicite on doggis for hunting, on the quhilkis he maid ouer prodig expensis abufe his faculte, quhilk vas occasione that he sellit his heretage til entretene his vane pleseir, & ther eftir he fel in pouerte. ther for the poietis fenzeis that his doggis distroyit hym. alace ther is ouer mony horse in scotland lyik dyamedis horse that eitis the pure pepil, and there is ouer mony doggis ī scotland that virreis there master as acteō vas virreit. i repreif nocht gentil men for the halding of horse & doggis; for horse ar necessair, and doggis ar for recreatione. bot i repreif the ouer prodig ex-

pensis that sum gentil men makkis on horse and doggis abuse ther stait and faculte. it var verray necessair and honest for ther auen veil that sic prodigalite var moderat. the philosophour xenophon rehersis, that cirus kyng of perse and meid vas verray solist in hūting, ande he maid grit expensis on his horse, bot he gart sic expensis cum til ane gude effect. for he vsit hunting til excerse his gentil men to keip them fra ydilnes, ande he maid grit expensis on horse, be cause thai var necessair for his veyris.

¶ O ze my eldest soune, nobilis and gentil men, i exort zou to correct zour selfis of the artiklis of this accusatione, and alse that ze adhere til al verteous byssynes, and that ze accord and agre vitht zour tua bredthir lauberris ande clergie, to that effect that ze may releif me of my afflictione. for doutles gyf that discentione ande rancour remanis amang zou, in schort dais zour ald enemeis sal occupie zour heretags and duelling placis, & the posterite of zour generatiōe sal be put furtht of remembrance. Nou i vil saye ane familiar reproche, be the vay of correctiōe to my sycond soune, callit sperutualite, to that effect,

to gar zou al thre brethir concur to gyddir on
ane substancial constant gude purpos, for the
deffens of zour natiue cuntre.

¶ QUHOU THE AFFLIGIT LADY DAME SCOTIA RE-
PREUIS HIR SYCOND SOUNE, CALLIT
SPERUTUALITE.

CHAP. XIX.

O (my sycond soun) sperutualite, thou hes
herd the familiar repreif that i haue pronun-
cit, be the vay of correctione to thy tua bre-
thir nobilis & lauberaris; bot my accusati-
one contrar thē, is na purgatione to the. for
thou deseruis nocht alanerly ane mair inuec-
tyue reproche for thy demeritis, bot as veil
thou deseruis to be puneist realy, & to be
degradit fra thy holy office. the maist part of
the vicis that thy tua brethir hes cōmittit,
maye be supportit & excusit, be rason of
there ignorance; bot thou can nocht allege
ignorance for thy excusatione, considerand
that god hes gyffin the his lau in thy moutht
to be distribut betuix the and thy tua bre-
thir, as is vrityn in the sycond cheptour of
the prophet malachias, quhilk sais, labia enim
sacerdotis custodiunt sciētiam, & legem re-
quirent ex ore eius, quia angelus domini ex-

malachias,
2. cap.

ercituum est. that is to say, the lippis of the preist sal keip the sciens of god, and the pepil sal desire the lau to be schauen to them, furtht of his moutht, be cause he is the messenger of the lord. O thou my sycond soun, this autorite that god hes gyuyn to the, is vondir grit. ther for sen god hes dotit thy faculte in maist honorabil dignite and autorite, abuse the stait of thy tua brethir, nocht alanerly in the knaulege of diuyn sciens, bot als veil in humanite as in til sciēs liberalis, & in moral & natural philosophie, the quhilk gravis and propretis ar nocht grantit be god for thy particularite, bot rather god hes ordand the to be ane dispēsatur of his gyftis amang the ignorant pepil. ther for I vald thou var solist to distribute the talent that the lord gef til his saruand. And thou can nocht distribut it bettir nor to purches vnite and cōcord betuix the and thy tua brethir; for the prudens and autorite that the lord hes gyffin to the, suld supreme ther ignorante error, & obstination. Ther for, as lang as thou ar neglegent in thy office, sa lang sal ther ay be discentione, discord, & hatrent in the realme, quhilk sal be occasione of thy auen ruyn.

Ther for i exort the til animaduert and to perpend maturly thir vordis, in drede that thou repent thy neclegēs quhen thou hes na laszar nor oportunitie to remede thy abusion.

And fyrst, to begyn, thou suld set al thy felicitye, to correct thy self of thy lang abusione, that is to say, thou suld gyf gud exempil in thy conuersatione, conformand to thy professione and to thy doctryn, to that effect that the pure pepil may follou thy futsteppis, as is writin in Mathou, Luc, and Ihone, sic luceat lux vestra coram hominibus, vt videant opera vestra bona. Ther for thai that hes autorite, and gyfis euyl exempil, suld be mair realye puneist, nor the pepil suld be that contemnis and disobeyis ther autorite. it is writin in the brasyn tablis of the antiāt lauis of rome, that there vas mair rigor punishmentis executit on ane man of autorite that gef euyl exempil, nor vas executit on murtheris and traitours. Romulus the fyrst kyng of rome, institut ane lau among the ytaliens, that transgressours suld be puneist mercyfully efferād for the qualite of ther crymis; and also he statut, that quhen men of autorite and dignite committit thai samyn crymis, tha var led and cō-

uoyit dishonestly to the plane marcat befor the capitol, quhar thay resauit doubil punitiōne, be cause the euyl exēpil of ther maluersatiōe prouokyt the pepil til adhere to vice, & to detest vertu. Hermes the philosophour said, that the error & the euyl exēpil of ane man of autorite maye be cōparit til ane onexpert master of ane schip, quhilk, throucht his misgouernance, is occasione that the schip pereseis, and tynis nocht hym self alanerly, bot as veil he tynis al them that ar of his companye. ther for, it var verray necessair that men of autorite, or ministers of the kyrk, do gyf gude exempl in ther conuersation, to that effect that the ingnorant pepil may follou ther futsteppis. The philosophour plutarque rehersis ane exempl of the partan, quhilk repreuit ane of hyr zong partans, be cause the zong partā vald nocht gang euyn furtht, bot rather sche zeid crukit, bakuart, and on syd. than the zong partan ansuert, quod sche, mother, i can nocht gāg of my auē natur as thou biddis me, bot nochtheles, vald thou gang furtht rycht befor me, than i sal leyrn to follou thy futsteppis. This exempl tendis, that the discipil follouis the conuersatione of his preceptor, rather nor he

follouis his doctrine. allace o my sune speritualite, the abusion of thy office is the cause of the discentione that is betuix the and the tēporal stait, for ze tua ar lyike cattis and doggis berkkād on vthirs, ther for ther is nocht ane of zou bettir nor ane vthir. for that cause the gramariaris can fynd na greis of comparaisō in zour gudnes, for that terme, bettir, is of the comparatyue gree, and that terme gude, is of the positieue gree, the quhilk positieue gree is nocht in mony of zou conformand tyl ane reul of the lau. L. cum furti. ff. de condi. furti. the quhilk reul sais, comparatiuus presupponit posituum. Quhar for i exort the (o my veil belouit sone speritualite) to correct thy maluersatione. for quhen the pepil disobeyis thy gude doctryne throucht the euyl exempil of thy maluersatione, thou sal be mair doubil puneist nor tha sal be for the disobedies of thy gude doctryne, be rason that god hes gyffin to the baytth knaulage and autorite to gouerne ther ignorance. doutles thy abusione, and the sinister ministratione of thy office, is the special cause of the scisma and of diuers sectis that trublis al cristianite. & quhou beit that the rute of thir scismes and sectis be

in germane, denmark and ingland, zit nochthes the branchis of them ar spred athort al cristin realmis in sic ane sort, that tha hef maye fauoraris nor aduersaris, for diuerse men desiris ane part of the temporal patrimonye of the kyrk, be cause of the abusione and euyl exempl of the kyrk men. And this plag and scisma sal neuyr be reformat for na statutis, lauis, punitiōs, bannessing, byrnyng, hayrschip, nor torment that can be deuosit, quhil on to the tyme that the speritualite reforme ther auen abusione. ther for, gyf the speritualite var as solist to reforme and to correct ther auē maluersatione as tha ar solist to puneise them that detrakkis & murmeris ther obstinat abusione, thā for certan the gude exempl of ther gude conuersatione vald extinct and supedeit mair haistyar al peruerst opinions & scismas nor al the punitione that al cristianite can exsecut. The punitione that the speritualite remanent in ther abusione exsecutis on scismatikis, maye be comparit til ane man that castis vlye on ane heyt birnand fyir, in hope til extinct it, and to droune it furtht, the quhilk vlye makkis the fyir mair bold nor it vas of befor. the experiens of this is manifest; for, as su-

ne as ther is ane person slane, brynt, or ban-
nest for the halding of peruest opinions, incon-
tinent ther rysis up thre in his place; ther for
sic punitione maye be cōparit tyl ane serpent
callit hydra, quhilk hed seuyn heydis. The po-
ietis rehersis, that quhen this said serpent vas
assailzet be men to sla hyr, and quhen thir mē
straik ane or tua of hyr heydis fra hyr, than
sche fleid tyl her cauerne, and on the morne
vthir tua heydis vald be grouuen on hyr as
of befor, and of this sort sche did grit damage
baytth to man and beyst, quhil on to the ty-
me that nobil Hercules venqueist hyr; than he
straik al hyr seuyn heydis fra hyr. fra that ty-
me furtht sche lyuit neuyr agane. this exem-
pil tendis, that the scisma that ringis in this
varld sal neuyr be extinct for na punitione
that can be exsecutit, bot gyf al the heydis of
the vniuersal cristianite be strikkyn fra them,
or ellis bot gyf the ministers reforme & cor-
rect ther auen abusione.

Quhar for (o my sone speritualite) i exort
the that thou cause al thy membris concur to
gyddir to mak reformatione of the sklande-
rous abusione that ringis amang them, ande
ther eftir thou sal treit vnite and concord be

tuix the uniuersal leigis of scotland be the maist familiar ande cheritabil vaye that thy ingyne can inuent or ymagyn, to that effect that ze my thre sonnis, nobilis, clergie, & lauberaris, may pas in ane faythful accord to resist the cruel inuasions of zour dissaitful and incredule ald enemeis. Thou hes mair occasione and mystir to be vigilād in the deffens of the liberte of thy faculte, nor hes thy tua brethir; for gyf the kyng of ingland prosper in his oniust veyris, and conquessis our realme, doutles thy tua brethir vil tyne ther gudis and there heretage; bot there lyuis sal be saif, sa that tha vil be suorne to be inglis slauis, and renegat scottis. bot he vil nocht grant na grace to thy faculte, bot the samyn grace that kyng hēry the eycht gaue to the speritualite of inglād, that is to saye, in the fyrst he tuke the patrimone & the tēporal landis of the kyrkis of inglād, & anext ane part of thē to the propriete of his croune, & ane vthir part he distribut amāg ane certan of grit personagis of his realme, quhilkis adherit til his tirran opiniō, & syne he chesit furtht ane certan of the hiest genologie of ingland that hed bene promouit to cathidral digniteis, and til vthir speritual be-

neficus, quhome he gart his flaschar lay ther craggis on ane stok and gart heyde them, and syne he gart hyng ther quartars on potentis at diuerse comont passagis on the feildis quhar the maist confluens of pepil passit and repassit, and thridly he cōpellit pure speritual men, baytht regular and religiouse preistis, monkis and freris, to pas to leyrn mecanyc hand laubyr, sum to be cordinaris, sum to be tailzours, sum to be marynalis, and sa to proceid to diuerse vthir craftis ; and thai that var obstinat and disobedient tyl his cruel statutis he gart bannes ane part of them, and presone the bo-deis of ane vthir part in perpetual captiuite.

There for (o thou my sycond sone speritualite) thou may beleue surly that the kyng of ingland vil be na mair gracios, curtas nor merciful to the, quhome he reputis for his mortal eneme, nor he hes bene to the speritualite of ingland, quha vas his faythtful natyue natural leigis and inhabitaris of his realme, of the quhilk ther vas sum of them that var of his kyn and blude, bot he regardit nocht tyl ony greis of consanguinite, bot rather he vsit his mercyles crualte cōtrar them, to that effect that his auaricius affectiōe that he hed touart

the kyrk landis of ingland mycht be saciat. O ze speritualite of scotland, ze hef grit cause to tak exempil be zour nychtbours, and nocht be zour selfis, conformand to thir tua versis; *felix quem faciunt aliena pericula cautum. casus dementis, correctio fit sapientis.* Al this veil considrit, suld be an animaduer-tens to gar zou be vigilant and delegend to keip and to deffend the liberte of zour faculte, the quhilk sal neuyr be veil kepit nor defendit, bot gyf ze put zour hādis to verk, that is to saye, that sa mony of zou that ar defensabil men sal pas ī propir person in battel vitht my lord gouuernour and vitht the nobil lordis and barrons of scotland contrar the cruel inuasions of zour ald enemeis of inglād. There for sen it is neid forse to cheis ane of tua euyllis, that is to say, othir to fecht ī battel for the deffens of zour faculte and liberte, or ellis to be tormētīt in captiuite be zour ald enemeis, ze suld cheis the smallest of thir tua euillis, conformand to the vordis of cicero that he vrit *ad quintum fratrem*, sayand, in *duobis malis fugiendum maius, leuius est elegendum*. for it is les damage and dishonour to fecht in fayr battel for the deffens of zour liberte,

nor to be tormentit in ane miserabil captiuitie. Quhar for i exort zou that ze chāge zour speritual habitis, bayth coulis and syde gounis, in steil iakkis and in cotis of mailze, to defend zour bodeis fra the crualte of zour enemeis; and thai that ar agit and nocht abil for the veyr, thai heffand patrimone and beneficis, thai suld furneis pure preistis, monkis and freris, vitht al necessair thingis conueniēt for the veyris. And than quhen the veyris ar endit, thai maye cleitht them agane vitht there speritual habit, conformand to ther professione. And nane of the speritualite suld be scripulus in this byssynes, considerand that goddis lau, the lau of natur, positie lau, ciuil and cannon lau, hes condiscendit in ane purpos that al staitis and faculteis, vitht out ony acceptiōne of persons, ar oblist to pas in battel for the deffens of ther public veil, and of ther native cuntre. Than quhy suld preistis or freris allege exemptions, sayand that there professione oblicis them to sing and say, to preche and praye, and nocht to fecht in battel. allace sic exemptions suld be repellit and annullit, considerand that the contrarie of ther allegiance is of verite. The bibil is ane real

probatione, that kyng dauid that royal prophete was ane preist, moises was ane preist, aaron was ane preist, ande al the prophetis of Israel var preistis ; zit nochtheles thay var ay fyrst in the battel for the deffens of the landis of promissione. and nou be cause that there is sum ignorant preistis that ar mair obedient to the canon lau nor thai ar to goddis lau, there for i vil sateiffe there scrupulus consciens vitht sum cheptours of the canon lau. in the fyrst, it is vrityn in the xxij distinctione in the feyrd questione in the cheptour. Si non, as eftir follouis, sicut antiquitus ducibus concessum fuit bellare: sic & modernis, dummodo non bellent desiderio fundenti sanguinem: sed rem publicam ampliando. it is vrityn in the xxiii distinctione in the viii questione as eftir follouis. Saraceni bellantes contra cristianos, iuste a cristianis impugnantur. i reffer the expositione of this text to the vniuersal cristianite to iuge quibiddir that inglis-men be sarrasyns or cristin men. Ther is ane cheptour of the canon lau that sais thir vordis in the xxiii distinctione in the fyifte question, bella sumpta contra excommunicatos & infideles meritoria sunt. i reffer the exposi-

tion of this text to be iugit be al cristin princis, quhiddir that inglis men be excommunicat and denuncit goddis rebellis be al lauis for ther infidilite, incrudilite, cruhalte, tirranrye, sacreleige, & for the vsurpatione of vthir princis dominions vitht out ony occasione or iust titil. There is sū scripulus preistis, hef, and there consciens subiect to traditions, quha sais, that it is nocht leiful to preistis to pas in battel, vitht out the lecons of the pape. i vald thir ignorant preistis vald reid ane cheptour of the canon lau in the xxiii distinctione in the viii questione, callit, an episcopo liceat ad bellum proficisci sine licentia pape. i exort zou, my sone speritualite, to put al cerimonial scrupulnes furtht of zour hartis, & that ze pas in propir person contrar zour ald enemeis; & thā doutles zour faculte sal nocht be spulzeit fra the liberte that it possessis.

¶ QUHCU THE AFFLIGIT LADY DAME SCOTIA MAKIS
ANE EXORTATIÖE TIL HYR THRE SONIS, QUHILK
IS THE CONCLUSION OF THIS BEUK.

CHAP. XX.

O ze my thre sonnys, i hef accusit euyrye ane of zou, perticularly ī special for the abusione of zour faculteis and officis, the quhilk

abusione is the cause of the cōtentione and discord that ringis amang zou, the quhilk contention and discord hes dune mair damage in zour cuntre, nor the grit armye of ingland hes dune. i vald speir ane question, quhat medycyn can help ane seik man that hurtis hym selue vilfully, and prouokis his auen seiknes daly? or quhat cite can indure, quhen it is seigit and assailzeit vitht out be enemeis, and vitht in the cite ringis mortal veyr amang the gouernours and inhabitantis? O ze my thre sonis, quhat can the varld estimate of zou, quhen ze ar sa solist on the ruuyne of zour prosperite, and on the demolitiōe of zour comōt veil? zour conditions & conuersations is mair lyik til barbarien pepil, nor it is to cristyn pepil. ze lament hauly the cruel veyrs, and ze cry & desyris pace at god, ze heffand rancor in zour hartis cōtrar zour nychtbours. ze desire mercy at god, ze heffand ane drauē sourd in zour hand to slay ane innocēt. ze vald be louit vitht al men, and ze hef na cherite to na mā. Quhy suld god delyuyr zou fra zour enemeis? sen that ze ar mortal enemeis to zour selfis, zour honour is tynt; sen that zour vailzeantnes is changit in berkyng on vthirs lyik catis and

doggis, ze hef left the protectione of zour comont salut, and ze ar be cum sodiours & pensionaris to zour enemeis, and alse ze ar be cū enemeis to zour auen veilfair and prosperite. allace, vald ze considir the grit ruuyne & perditione that hes cū on diuerse realmis throucht the discentione and diuisionē that rang amang the pepil. than i beleue that ze vald treit pace in zour consciens, and cherite to zour nyctbours. the holy scriptour confermis this samyn purpos, quhar crist Iesus said, Omne regnum in se diuisum desolabitur: al realmis that ar diuidit vitht in them selfis be discentione and contentione, sal be left desolat. there for (o ze my thre sonnis) it is na meruel that zour cuntre cum to ruuyne and desolatione, considerand that al sortis of detestabil and onleful veyrs and battellis that distroyit the romanis in the anciāt dais, ringis presently amang zou, throucht the discentione, diuisionē, inuy, rancor, and auareis that ringis vniuersaly throucht al scotland. the fyrst sort of battellis and veyris that broucht the romans to ruuyne, vas callit battellis finityuis, A finibus: that is, quhen ane man vndir takkis to cōques be violence and tirranye the landis

Math. 12.
Lucc. 11.

Justin.
Lib. 1.

of his nychtbours that marchis and lyis contigue vitht his landis, as did Ninus kyng of the assiriens, quha vas nocht contentit vitht his auen cuntre, there for he maid veyr on al the cuntreis that circuit his realme. this samyn sort of veyrs is in scotland, for there is nocht mony men, grit nor smal, that hes heritage, bot is aye inuentand cauillatione & vrāg titilis to hef ther nychtbours heretagis that lyis contigue besyde them, othir be proces & pleyis, or ellis be violens. there vas ane vthir sort of battellis amang the romans, callit battellis socialis, that is, quhen tounis of ane cūtre makkis veyr contrar vthirs, as of diuerse tounis of germanye and ytalie. Thir samyn sort of veyrs ringis presently in scotland, for there is nocht ane boroustone nor landuard paris vitht in the realme, bot thai hef inuy contrar the tounis and parisis that ar nixt nychtbours to them. the thrid sort of veyris var callit battellis ciuilis, that is, quhen citinaris and induellaris of ane cite hes mortal fede cōtrar vthirs, as vas betuix silla & mari', & quint' lipidius. this samyn sortis of veyris ringis instantly in scotland, for there is nocht ane borroustoune nor parise ī scotlād bot there

is deidly fede amang sum of the induel-
lars of the saidis tounis. there is ane vthir sort
of veyris callit battellis intestynis, that is, qu-
hen kynsmen and frendis of consanguinite
or affinite hes mortal veyr contrar vthirs, as
vas betuix Iulius cesar and his gude sone
grit pompeus. this samyn sort of veyris rin-
gis instantly in scotland; for the intestine vey-
ris that ringis amang the barrons and gen-
til men of scotland, is detestabil to be reher-
sit, for thai that ar nerest of kyn and blude hes
maist mortal fede contrar vthirs; quha cā cal-
kil the degreis of kyn and blude of the barrōs
of scotland, thai vil cōferme this samyn. the-
re is ane vthir sort of veyris callit battellis
asephales, that is, quhen the pepil gadris to-
giddir in ane grit conuentione but the auto-
rite of the superior, as did the comontis of ger-
manye, quhilkis var the numer of ane hun-
dyr thousand men. thai did grit damage. thai
obeit nocht to their dukis and superioris. thā
the duc of saxon and the langraue of hasse vē-
queist and distroyit them, siclyik as did the co-
montis of ingland the zeir of 1533 zeris,
quhilkis var distroyit vndir the trettie of con-
cord. this samyn sort of veyris ringis instant-

ly in scotland ; for i hef sene nyne or ten thousand gadyr to giddir vitht out ony commision of the kyngis letteris, the quhilke grit cōuentione hes been to put there nyctbours furtht of ther steding and takkis on vytson veddyinsday, or ellis to leyde auaye ane pure manis teynd in heruyst ; bot thai vald nocht be half sa solist to conuene thre hundretht at the command of the kyngis letteris to pas to resist our ald enemeis of ingland. al thir forsaid veyrs hes occurrit throucht the discentione and diuisione of the pepil of ane realme.

¶ Oze my thre sonnis, ze knau that thir vor-dis befor rehersit ar of verite. also ze knau that zour extreme ruuyne approchis verra neir, the quhilke maye be eysylie remedit, sa that ze vald nocht be obstinat and obdurit in the rancor and discentione that ringis amang zou. it aperis to me, that sum sorseris and vytchis, quhilkis ar instramētis of the ald eneme of mākynd, hes tempit zou, and hes venqueist zour natural rason. i vait nocht quhiddir that i sal iuge zou to be cū frenetik or brutal, for zour cōuersatiōs in general is ane monstreus thyng rather nor humain, as zour verkis testifeis. the historiographoris rehersis that the tua prudēt

philosophoris, heraclites and democrites, past throucht the varld to haue ane vniuersal iugement of the conuersation of man kynd. thā quhā thai var passād throucht the varld, & persauand the vice and the vanite, and euil conuersatione of euyrie cuntre, & alse persauand the grit solistnes of diuerse staitis ī cōquessīg reches, heretagis, digniteis, officies, and autorites, sum be auareis, sum be violens and extorsions, and sum be ane inexorbitant solistnes cōtrar rason, and sum be raif and spulze; and sum be trason, and sum be discentione & mortal fede, nocht heffand respect nor remembrance of the schort peregrinatione of this miserabil lyif, nor zit heffand premeditatione of the future eternal beatitude that god hes promest til faythtful men. than heraclites began to veip and lament for pite that he hed of the extreme disrasonabil abusione that rāg amang the vniuersal pepil. bot democrites leucht and scornit there foliful conuersatione and solist vanite. allace var thai tua philosophours instantly passand throucht the realme of scotland, heraclites vald murn & lamēt for pite our misire and our affliction, the quhilk hes occurrit and daly occurris throucht

our auen occasione. and syklyik democrites,
 persauand our folyful mysgouernance and
 our miserabil obstinat conuersatione, he vald
 laucht and scorn vs be grit derisione. for dout-
 les thir tua philosophours vald fynd mater
 aneucht to veip for vs, and alse to laucht vs
 to scorn. i vil rehers sex versis in latyn, quhilk
 var composit be ane knyght of Itale, M. An-
 tonio phili remo fregoso, and syne i sal rehers
 the exposition of them in our scottis tong, as
 neir the sentens of the text as i can.

Ad lectorem.

Desse hominū vitā plusquā heraclite solebas,
 In lachrimas totos, solue, age nunc oculos:
 Concute maiori splenem democrite risu,
 Et toto resonans ore cachinus hiet.
 Vita fuit mūdi post cōdita secula nuncquam,
 Et risu, pariter dignior, & lachrymis.

To the readar.

Gude readar, veip and murne this mortal lyif,
 As did the vyise philosophour heraclite;
 And thou sal laucht for scorne recreatyfe,
 As fast as did the prudent democrite.
 Ane murnit for pite, the tothir leucht ī dispite,
 Quhen thai beheld this varldis vanite:
 Bot var thai nou on lyue, i mycht veil dyit
 That tha vald laucht and veip our misire.

¶ Aut ridenda omnia, aut flenda sunt.

Seneca.

Eccle. 2.

THYR exēplis of thir tua philosophours mak-
kis manifest, that al our varldly byssynes is
bot vane & detestabil. there for, it is na mer-
uel thocht heraclites regrettit and vepit our
folyful cōuersatione, and that democrites
leucht and scornit our solist abusione, con-
siderād that quhen baytht thir philosophours
past throucht the varld, tha culd persaeue nay
thing bot vanite. the prudent Salomon con-
fermis this sammyn in the sycond cheptor of
his ecclesiastes, sayād, that quhen he hed socht
and gottyn al the varldly feliceis that culd
be deuisit, al vas bot vanite and afflictione of
the spreit. Therfor, o ze my thre sonnis, nobi-
lis, clerge, and lauberaris, i exort zou to retere
fra vanite, & til adhere to vertu, & ony of zou
that thynkis zou of maist reputatiō throucht
zour superfle veltht, ze suld be solist to ken
zour selfis, & to be humil to zour nychtbours,
or ellis al zour gloire, veltht, and dignite, sal
change in vilite. ze haue grit occasione to fle

thir varldly caduc honouris, the quhilkis can nocht be possest vitht out vice, and also as vincētius says in his 34 beuk, the mair eleuat that ane person be in superfleu digniteis, his fal & ruuyn sal be the haubar. quāto gradus altior, tanto casus grauior. for the gritest green tre that standis hiest on the montane, is haistyar blauen doune vitht the vynd, nor is the smalles treis that grouis in the valeyse. summa petit lior: perfluant altissima venti. i haue hersit thir vordis, be cause of the vane arrogāce that ringis ī the hartis of my tua eldest sonnis, nobillis and clergie, quhilk vil be occasiōne of there ruuyne, bot gif thai mittygat and mortife there detestabil pride, inuy, and auereis. i meruel that thai considir nocht that god behaldis al there abhomination. it aperis that thai beleue that god sleipis and seis thē nocht, for there cōuersation is as ther var nocht ane detht to sla ther bodeis, nor ane hel to puneis ther saulis. Iam viuunt homines tanquam mors nulla sequatur, Et velud infernus fabula ficta foret. God seis al thing, & there is nay thing obscure fra hym, as is vrityn in Mathou, Marc, and Luc. Nihil enim est tectum quod

non sit relegendum & nihil occultū, quūm futurum sit vt sciatur. there for it is grit folye to my thre sonnis to couer there vice vitht dissymilit vertu, for ther is na thing that is hid or sylit, bot the tyme sal mak it manifest. for euerye thing is subieckit to the proces of the tyme, and the tyme consumis al thing, as it consumis the quhyt fleureis of green treis, except the verite and vertu, quhilk sal neuyr cōsume, bot rather augmentis in euerye tyme. It vas sperit at the philosophour tales, gyf that the goddis kneu the verkis that men dois in this varld? he ansuert, quod he, the goddis knauis nocht alanerly the verkis of men, bot as veil thai ken the thochtis and intentions of men. Thir exemplis suld be applyit to the pepil that ar dissymilit in ther conuersations, and that cullurs and couers ther false hartis vitht verkis aperand to be verteous & faythful. bot there is na dissymilatiō, O ze my thre sonnis, amāg zou, cōsiderād that zour hartis & zour verkis condiscendis on ane purpos, bot rather til euil nor to gude. O my thre sonnis, sen god kennis that zour hartis ar euil, and that men kennis that zour verkis ar euyl, i exort zou that ze gar zour hartis consaue the co-

mandis of god, and that zour verkis be conformand to the sammyn ; & than doutles god sal schau his mercy, and sal releue zou of the grit afflictione of the thre plagis that hes almaist succūbit zour cuntre in extreme ruuyn, that is to saye, fra veyr, fra pest, and fra hungir. and sic gude pollice sal neuyr cum til effect quhil that ze haue treittit pace and concord amang zour selfis, the quhilk concord amang zour selfis vil be ane mair auful scourge til ingland, nor that the realme of France and the empire hed tane querrel contrar ingland. zour croniklis makkis manifest that the inglis mē van neuyr na thing at zour handis, bot rather lossit, quhen thai intendit veyr contrar zou, ze beād of ane accord. there is ane exempil of cirillus, quhilk was ane nobil prince. in his grit aige he be cam seik to the detht. he hed iiij scoir of sonnis, the quhilkis he gart compeir in his presens. than he delyurit to them ane certan of smal green treis bundyn to giddir, extendand to the numer of iiij scoir. fyrst he ordand his eldest sonne to brak that būche of treis at ane tyme, the quhilk he culd nocht. than he gart al the remanent of his sonnis, ilk ane be them self, tak the said bunche of green treis and to

brak them al to giddir, the quhilk nane of thē
culd do it. thā he lousit the būche of greē treis,
and gaue til euerye ane of his sonnis ane of
the said greē treis to brak, the quhilk thai did
eysylye. than he said til his iiij scoir of sonnis,
i exort zou that ze remane al to giddir in gu-
de accord amang zour selfis but diuisione, and
than zour enemeis sal nocht venqueis zou. &
in opposit, gyf that contentione and diuisione
cūmis amang zou, zour enemeis sal venqueis
zou as eysylye as ony of zou hes brokyn ane
of the green treis. syklyik, O ze my thre son-
nis, gif that ze remane to giddir, & beis nocht
separat nor deuidit fra vthirs, it sal be as on-
possibil to inglis men to venqueis zou, as it vas
onpossibil til ane of the sonnis of cirillus to
brac the hail bunche of green treis at ane ty-
me. ze suld al tak exēpil quhou that grit Ale-
xander conquelist mekil of al the varld, and he
left the gouuernyng of his cūtre on his dede
bed to be gouernit eftir his deceis be four of
the prencipal barrons of his court; bot sune
eftir his decese, auareis, inuy, ambitione, and
particular proffet, separat and deuidit thē fra
vthirs, quhilk vas occasione that the barbariēs,
the persiens and mediens, and the grecians, cō-

queist al the grit empire of Alexander, and maid sklauis of his pepil. syklyk the romans, that var dominatours of al the varld, fra tyme that discentione and diuisione raise amāg the prencipal romans, and speciale the discē-tione that raise betuix Iulius cesar and grit pompeus ; for Iulius vald nocht hef ane marrou in rome, and pompeus vald nocht hef ane superior ; the quhilk discentione vas occasione of the ciuil and intestine veyrs that rang vniuersale in ytalie. & for that cause the romans that hed dominion athort al the varld be cam subiect to them quhom thai hed dantit of befor. siclyk the triumphand cite of cartage, quhilk dantit al affrica, spangze & cecil, and did mony vailzeant actis contrar the romans, it be cam subiect to them that it hed venqueist of befor, fra tyme that discentione and diuisione raise amang the nobillis of that toune.

¶ Quhar for i exort zou, my thre sonnis, that ze expel discentione, discord, and ald fede that ringis amang zou, quhil the veyris be dune, and than ze sal triumphe contrar zour enemeis. i vald ze tuke exempil of diuerse nobil romans and grecians that hed mortal fede

contrar vthiris, zit nochtheles quhen there enemeis assailzet there natiue cuntre, than al thir nobillis concurrir in ane accord, and set there particular rancor and fede on syde, as did the tua vailzeant consulis of rome ; ane vas callit marcus emilius lepedus, the tothir fuluius flaccus, quha hed mortal heytrent & deidly fede contrar vthirs. At that instant tyme Annybal conquiest cannes, at the dolor^s battel quhar that the consul emelius Paulus vas slane, quhar that Annibal gat, at the spalze of the romans, thre muir ful of gold ringis that var on the fingaris of the romans that var slane. Than eftir this dolorous discumfiture of the romans, diuerse citeis and castellis of Italie randrit them til Annibal, sum be forse, and sum be trason ; and in speciale the toune of capes vas randrit be trason, be the prencipal citinaris of the toune. Than thir tua nobil consulis, Marcus emilius lepedus & fuluius flaccus, quhilkis hed mortal fede betuix them for particular occasions, and thai persauand al there natiue cuntre in dangeir of ruyne, thai said til vthirs, It is necessair that ve forzet and put on syde the lange dedly fede that hes beā betuix vs for our particular veil ;

for gyf Annibal conqueis al Italie, our particular veil sal nocht be saue. of this sort thir tua nobil cōsulis past in ane accord vitht xxxiiij legions of men of veyr, and conqueist vailzeantly the toune of capes, & sleu al the char-tagien sodiours that annibal hed left in garrison vitht in the toune of capes, and alse tha gart iustifie to the detht xxv of the prencipal citinaris, be cause of there trasonabil seditiōne committit cōtrar ther comont veil. There is ane vthir exempil of the grit hatrent & mortal fede that vas betuix tua nobil consulis of rome. ane vas callit Claudius nero, the tothir vas callit liui' salinator. the senat send claudius contrar Annibal, vitht ane grit armye. at that instant tyme, the post cam to the senat, declarand, that hasdrubal, quha vas the bruther of Annibal, vas cum fra alfrica, and past throcht spangze and France, and cumand our the alpes of ytalie vitht ane grit armye to succur his brothir Annibal, ī hope to distroye al ytalie. for that cause the senat send liuius salinator contrar hasdribal, quha hed nocht ane sufficiēt nūmer of men of veyr to resist hym. quhar for the cōsul Claudi' nero hedād dreddor that liuius salinator and his armye

suld be deffait be hasdrybal, he forzet the ald fede that vas betuix them, and he send ane roman captan, callit emilius hostilius, vytth the half of his armye contrar Annibal, quha sleu xxx thousand of Annibalis men of veyr, and claudius nero past vitth the tothir half of his armye to help and to reskeu liuius contrar hasdribal. than thir tua armes past to gi-thir in gude accord, nocht rememorant of there deidly ald fede that vas betuix them, and thai vailzeantly sleu hasdribal and xlvi thousand of his men, and also thai tuke viij thousand presoners, and thai cuttit the hede fra hasdribal. & in there returnyng to rome, thai keist the heyde befor thē on the gait, & playt vitth it vitth there feit, as it hed been ane fut bal. fra that tyme furtht, Annibal tynt curage in sic ane sort, that his men of veyr var dally deffait. There is ane vthir exempil of the dedly fede and hatrent that vas betuix Munitius, maister of the hors men, and the consul fabius. thir tua romans hed the gouernyng of ane grit armye of romans contrar Annibal. Muniti' the maister of the hors men vas ver-ra proud in hym self, and also in his veyrs he vas mair furius nor prudent, bot his collig fa-

bis was cold, graif, and pacient in his bissynges. Munitius, in his furour, vald haue oft gyffin battel til Annibal, bot fabius vald neuyr consent, be cause he sau the aperand danger that was to succed throucht the subtilite of Annibal. than Munitius desirit at fabius that he vald thole hym to haue the hail gouernyng of the armye ane daye, and fabius to hef it ane vthir daye, and sa euerye ane of them to haue the gouernyng of the armye his day about, to the quhilk fabius vald nocht cōsent, sayand, i vil nocht thole zou til haszard al the grit armie of rome in dangeir throucht zour ignorant furius consait, bot i am content that the grit armye be partit in tua partis, and ze to haif the half of the armye, and i sal haue the tothir half i gouernyng. thā ze maye haszard and fecht quhen that ze think zour comodus tyme. Munit' was verra glaid of this answer. on this accord thai partit and diuidit there legions and campis in tua equal partis. this debait and discention was reportit til Annibal be his spyis and his exploratours, quhilk was til hym doubil ioye. ane cause of his ioye was, be cause he thocht to venqueis the furius

fule hardynes of munitius, euyne as he vald hym self. the tothir cause of his ioye was, be raison that the half of the stryntht of fabius was dymynischid, be cause of the parting of the tua hostis in tua partis. ther was ane hil betuix anniballis hoste and the hoste of munitius, quhilk hil, quha euyr hed gottyn it, he suld haue been able to do mekil displeisur til his enemeis. bot zit Annibal desyrit it to mak occasione of battel to munitius, quhome, he kneu veil, that throucht his furor and fule hardines, vald gane stand and stop hym fra the takkyng of the said hil. than Annibal persaut and spyit at the fut of the said hil, quhair therè was diuerse cauis and cauernis, and grit holis vitht in the rocche craggis, vitht in the quhilk he pat fiue thousand fut men and horse men, nocht persaut be the romans. on the morne, Annibal send ane feu nūmir of men to tak the forsaid hil. Munitius persauād that ane feu nūmer of chartagiens var in purpos to tak that hil, than the romans brak there arraye to ryn to impesche the takkyng of the said hil. for fyrst Munitius send lycht harnessied zong men, and syne he send ane grit nūmir of horse men contrar Anniballis men. &

Annibal send syklyik fut men & horse men to reskeu his men that he hed send to the hil. than Munitius, in grit furor, cam vitht the remanent of his armye contrar the hil takkaris. than Annibal seand occasion and tyme oportune to gyf battel, he past forduart vitht his armye contrar the romans. on the tothir syde, al the fwe thousand men that var hid in the cauis and holis of the hil, ischit furtht on the bakkis of the romans, vitht mony hiddeous cryis. the romans beand in this grit perplexite, beand closit betuix tua armeis, thai be cam discouragit, quhilk gart them fle fra the battel, bot Anniballis armye follouit, and sleu mony romans. At this instant tyme, fabius, the collig of Munitius, persauand the grit discūfytur of the romans throucht the misgouuerance and furor of Munitius, he said, fortoune hes schauen hir folie na soner nor i beleuit. Munitius, throcht his fule hardines, hes lossit the half of the grypt armye of rome; he hes euyr been my mortal enemie, and nou i haue tyme oportune to reuenge me on hym; bot at this tyme i vil nocht thole the comont veil to perreise for my vendicatyue particular affectione. there for i vil contencu our quer-

rel and ald fede til ane moir oportunitie. than fabius causit his men to display ther baners and standardis, and syne cam forduart in gude arraye contrar Annibal, to succur & reskeu munitius and his men that var fled. than the romans that var fast fleand, persauand fabius armye cūmand to help them, thai returnit fra there fleynge, and cam and iunit vitht the armye of fabius in arraye, & rycht vailzeantly thai vēqueist and sleu the maist part of Anniballis men, and chaissit hym self to tuscan.

O my thre sonnis, nobilis, clergie, and lauberraris, thir exemplis of thir nobil romans that ned mortal fede betuix them, quhilkis cōcurrit to giddir in accord for defens of there natyue cuntre, suld prouoke zou to forzet the hatrent and rancour that mony of zou hes cōtrar vthirs, and to gar zou tak curage til accord vitht ane consent to resist zour ald enemeis of ingland. for doutles ze heffand as mekil gold as cressus or medas possest, and beand in as grit numir of men as exerxes of perse, quhen he cam to conqueis greice, vitht sex hundredth thousand men of veyr, and ze heffand as gude captans as grit alexāder or Iudas Machabeus. and ze heffand al the munitions for

veyr that is in europa, al thir thingis be for rehersit sal be confusione to zou, rather nor supple, as lang as ze haue hatrent and secret fede amang zour seluis. quhar for i exort zou to concur to giddir in vnite for the deffens of zour cuntre, as did thir romans befoir rehersit. and in opposit, gyf zour particular fede contrar vthirs remanis in zour hartis, than doubtles tuenty thousand of zour enemeis sal venqueis ane hundretht thousand of zou, & thai sal put zour generatione and ther posterite furtht of rememorance, and zour mortal enemeis sal inhabit and ocupe zour placis.

¶ O my thre sonnys, i hef oft tymis rehersit of befor, of the trason that occurris ī scotlād. and quhou beit that ther be mony trasonabil actis manifest in scotland, zit nochtheles i can nocht condisceind in special on na man that hes committit ony trason, and alse i vait for certan that there is mony nobil men in scotland that ar suspekkit of trason, and ar sklandrit for the samyn be the vulgar pepil, quhou beit that thai be innocēt of that foule cryme. the occasione of the samyn suspitione hes procedit of the subtilite of zour ald enemeis, for ane dispyt that tha haue ymaginet cōtrar

zou, be cause that thai dreid zour vailzeantnes, and for that cause thai haue gart ane secret brute pas in scotland that sum of zou hes intelligens vitht them ; and to gar ther inuentit subtil cauteil contrar zou entir mair large in the vulgaris hartis, thai haue gart ther borderaris mak incursions and forrais far vitht in scotland, quhar thai haue spulzeit and reft grit multiplie of mouiabil gudis, as scheip, nolt and horse, and thai haue dune na damage nor hayrschipsis to sum of zour stedingis and takkis, the quhilk thing thai haue dune to that effect that ze maye be haldin odius and suspetius be zour prince, throucht the quhilk suspitione zour prince maye gar preson zour bodeis ; than ze beand in varde or in preson, ze can nothir resist nor deffend zour cuntre fra the onmerciful inuasions of zour ald enemeis. Quhair for it is necessair for zour veil-fayr that ze commit sum vailzeant act contrar zour enemeis, to that effect that the prince and superioris, and also the comont pepil of the realme, maye knau zour innocens.

Ther is ane exempil conformand to this samyn purpos in the feyrd cheptor of the sycōd beuk of tucidides, quhou that pericles of athe-

nes, knauand that the armye of the lacedemoniēs vas to cū cōtrar athenes, and that archidamas vas captan to the said armye, quha at vthir tymis of befor the begyning of the veyr vas verra familiar vitht perefles : thā perefles heffand suspitione that archedamas vald do na damage til his villagis and steydingis, to that effect that the atheniēs suld suspect hym of trason, he past to the senat of athenes, say-
ād, i suspect that the lacedemonyēs vil reserue my villagis and steydingis fra birnyng and fra damage, and that thai vil be cruel contrar my nythabours, to that effect that ze maye suspect that i haue intelligens vitht archedamas, throucht the ald familiarite that vas betuix vs : therfor to purge me of sic suspitione, heir i renūce ouer my takkis and steydingis, and resingis them to be in propriete to the comont veil of athenes, and also i sal be the fyrst person that sal entir in plane bat-tel contrar the lacedemoniens, to that effect that the pepul maye knau my innocens. there is ane vthir exempil of Annibal, that vrocht ane grit subtilite to cause the romans to haue ane euil consalt contrar the nobil fabius.

Annibal send ane grit nūmer of lycht horse men to spulze the territoris and villagis pertenand to rome, resaruand the villagis and stedingis pertenand to fabius, quha vas captā of the romans armye. this crafty subtel act of Annibal causit the romans to consaue ane vehemēt suspetione of trason contrar fabius. Than fabius beand aduerteist of this byssynes, and desyrand til haue his innocens knauē, he send his sone to rome to sel al his villages and stedingis for reddy monye, and alse writ ane lettir to the senat of rome of this effect. fathers cōscript, i am suspekkit of trasō throcht the machinatione of Annibal, bot doutles my innocens sal be haistly manifest to zou al, for as sone as i see oportunitie and conueniēt tyme & place, i sal gif hym battel. on the feyrd daye there eftir, fabius gef battel til Annibal, quhen he reskeuit Munitius the master of the horse men, as is befor rehersit. this vailzeant act pat hym nocht alanerly furtht of suspetione, bot as veil it augmentit his honour and gloir. (O ze my thre sonnis) ony of zou that is suspekkit of trason suld do sum vailzeant act cōtrar zour enemeis as did pere-

cles and fabius befor rehersit, to that effect that the remanent of the pepil maye gyf confidens to zou, quhilk vil be occasiōe that the hail body of the realme vil haszard there lyuis and there gudis in zour cōpanye for the iust defens of zour comont veil and zour natyue cuntre. Allace the suspetione that the pepil hes contrar sum of zou is nocht causles, for men of smal experiēs maye persauē that ther is diuerse men of scotland that ar be cū neutral; that is to say, thai vil nothir tak ane plane part vitht inglād nor vitht scotlād, for quhen thir neutral men speikis vitht inglis mē, thai lamēt haulyly the incōstance of the lordis of scotland that hes brokyn ther promit & band, the quhilk vas honestly cōtrakkit, to compleit ane marriage betuix our nobil princes here-tour of scotland, and eduard the zong kyng of ingland, the quhilk contract beand fullil-lit, vald hef beene the cause of ane perpetual vnite betuix the tua said realmis; and quhen thir said neutral men speikis vitht scottis men, thai regret and lamentis haulylye the discen-tione and diuisione that ringis amang the no-bilis of scotland, quhilk is occasione that the

inglis men be ther falsed and subtilite persecutis our realme viiht out ony iust titil. Of this sort the neutral scottis men entretenis baytht the realmis quhil on to the tyme that ane of the realmis conquies the tothir, and than thai vil adhere til his opinione that conquies the victore. bot sic dissymilit and subtil neutral men at the end of the veyrs vil be reuardit as the cordinar of rome was reuardit be augustus cesar, as i sal rehers. The beuk of the annales of rome rehersis, that in the tyme of the ciuil veyris that was betuix Augustus Cesar and Anthonius, quhilkis tua contendit for the empire. the iugement of the victore that was aperand to be betuix them, was verray incertan to the vniuersal pepil of ytalie, be rason that thai var profound hie spreit vailzeant men, and verray opulent in riches, & of grit allya, quhilk was occasione that the romans var deuidit in tua aduerse parteis. at that tyme ther was ane cordinar of rome, ane verray subtil riche villane, quha be cā neutral induring the tyme of the veyris betuix Augustus and Anthonius, tariād quhil on to the tyme that ane of them var superior

of the tothir, zit he nocht beand certan quha
suld be superior of rome, and alse beand desi-
rus to haue the grace and fauouris of hym
that hapnit to be imperiour, he be grit subtilite
neurissit tua zong corbeis in tua cagis, in tua
syndry housis, and he leyrnit them baytht to
speik. he leyrnit ane of them to saye, god saue
thy grace, nobil victoreus augustus cesar. and
he leyrnit the tothir to saye, god saue thy gra-
ce, nobil victoreus empriour anthonius. than
this subtil cordinar set ane of his corbeis that
gef louyng til augustus, furtht at his vindo
on the plane reu, quhen he beheld ony gentil
men of augustus allya pas or repas befor his
house. and siklyk he set furtht his tothir cor-
be at his vindo quhen he beheld ony of the
allya of Anthonius pas or repas befor his hou-
se. the quhilk thing he did to that effect that
he mycht vyn the fauoir of augustus, & nocht
to tyne the fauoir of anthonias. of this sort
he vas lyik to the sourd vitht the tua edgis.
than quhen Augustus cesar venquest antho-
nius, & vas pacebil empriour, this subtil cor-
donar presentit the corbe til Augustus, quhilk
gef hym louyng in hyr artificial speche, of

the quhilk cesar vas verray glaid, quhar for he gef to the cordonar fyftene hundretht peces of gold. bot sune there eftir it vas reportit to augustus cesar, that the said subtel cordonar hed ane corbe that gaue as grit louyng til anthonius. than augustus causit the said corbe and the cordonar to be brotht in his presens ; and quhen he persauit that the cordonar vas ane astuce subtel falou & dissymilit, he gart hang hym on ane potent befor the capitol, & his tua corbeis be syde hym.

¶ Of this sort (O ze my thre sonnis) ony of zou that is be cū neutral to scotland and ingland, and is tariant quhil there be ane prince superior to baytht the realmis, doutles ze sal be recompensit be that prince for zour astuce dissymilines, as the cordinar vas recompensit be augustus cesar. Ther for i exort zou to reuoke zour neutralite, and that ze be cum special vailzeant deffendours of zour natyue cuntre. it vas sperit at cicero in the tyme of the ciuil veyris betuix Iulius Cesar & pompeus, quhais querrel and part that he vald tak. cicero ansuerit, quem fugiam scio, quem sequar nescio. this is to say, i vait quhais part i sal refuse, bot vait nocht quhais part i sal tak. this

ansueir of ambiguite, declarit that cicero was be cum neutral in the ciuil and intestine veyris that was betuix iulius Cesar and grit pompeus. zit nochtheles the romās murmerit his ansueir of ambiguite to the vrang part, allegeād that he hed mair fauoir to pōpeus querrel nor to Iulius Cesar ; bot it is the natur of inciuil comont pepil to iuge euirye purpos to the vrang face. Ane propositione or ane respōce of ambiguite suld be ay interpret and exponit to the best sens, conformand til ane reul of the lau, de vsu L. creditor, cum ibi no. C. & L. fi. vsuras. the quhilkis cheptours sais, Ambigua solutio pro meliori & certiori parte est interpretanda et intelligēda. bot nou to proceed in my purpose. Cicero hed ane honest cause to refuse baytht ther querellis and to be neutral, be rason that thai contendit baytht to be superiours and kyngis of rome, quhilk was expresse contrar the antiant lauis of the romans. The sophist logicinarius per chance may argou, that tua contrareis can nocht be baytht false ; and be this mutulat freuole reul of logic thai vald infer and allege, that Iulius and pōpeus culd nocht baytht hef ane vrangus titil ī ther debait, considerand that the comont prouerb

sais, that in euyrie tua contrar opinions ther is ane rycht and ane vrang. thir freuole sophistar is that marthirs and sklandirs the text of aristotel, deseruis punitione; for quhou beit that ther be cōparison of greis in euyrie thyng, that follouis nocht that the positieue gre and the cōparatiue gre ar contrar tyl vthir, for gude and bettir ar defferent in greis, & zit thai ar nocht contrar til vthirs. siklyik euyr and var ar of defferent greis, bot zit thai ar nocht contrar til vthirs. zit nochtheles ther is tua reulis in the lau that sais, *Aliquid est iustum cuius contrarium est iustius. L. exigendī. C. de procu. per glo.* the tothir reul sais, *Aliquid est malū cuius contrarium est deterius. ff. de re in L. quotiens.* bot thir tua reulis of the lau makkis no iust titil nothir to iulius nor to pompeus, quhou be it that ther querellis var baytht cōtrar til vthirs, considerand that baytht there querellis tendit to the demolitione of the antiant public veil of the romans; ther for ther vas na greis of comparison in there debait; ther for nocht ane of them hed ane iust titil in ther contrare querellis, nor zit the opinion of Iulius vas na var nor the querrel of pompeus, cōsiderād that ther contraire debait var baytht.

of ane euyl equal qualite. Nou to mak ane end of this degression, i vil cōclude that the neutralite of cicero deseruis recōmēdatione, quhē Iulius and pompeus contendit quhilk of thē suld be kyngis of rome. Bot it is nocht siclyik betuix ingland and scotland; for quhou be it that forane princis that ar indifferēt til inglād and scotlād, and alsē ther subiectis, vil remane neutral in our veyris cōtrar inglis men, that follouis nocht that scottis men can hef ony iust titil to remane neutral quhen our cūtre is inuadit be our dissaitful ald enemeis.

Quhar for i exort zou (o ze my thre sonnīs) that gyf ony of zou be suspekkit that ze hef bene neutral in tymis by past, that nou ze purge zou vitht sum vailzeantnes contrar zour enemeis, to that effect that ze maye reuēge the extreme violent damage that ze hef sustenit be the oniust veyris of ingland. And quhou be it that zour ald enemeis vald decist fra ther oniust veyris, and that thai vald treit pace vitht zou, zit nochtheles ze suld nocht condescend to sic pace, bot gyf the kyng of inglād vald restoir ande reforme the damage & violens that ze haue indurit. And alsē doutles the inglis men vil ossir zou no pace, bot ane dissy-

milit pace for ther auen auantage, ande to dī-
 saue zou eftiruart be ane mair cruel veyr. it is
 knauen throucht al cristianite, that inglis men
 socht neuyr pace at scotland and France at
 ane instant tyme; bot rather, quhen thai socht
 pace at scotlād, there purpos was to mak veyr
 on France; and quhen thai socht pace of Fran-
 ce, ther purpos was to mak veyr on scotland.
 ther for sic dissimilit pace, fra the quhilk may
 succeid veyr, suld nocht be resaut, bot rather
 veyris suld be maid, in hope that sure pace
 maye succeid, conformand til ane cheptour in
 the xxij distinctione in² the fyrst question,
 quhilk sais, Non pax queritur vt bellum ex-
 erceatur, sed bellum geritur vt pax acquira-
 tur. ther for, quhen the legatis of inglād offris
 to zou ane dishonest pace, fra the quhilk maye
 succeid ane mair cruel veyr, ze suld refuse it,
 conformād to the vordis of Cicero, in his in-
 uectyue philipiques cōtrar anthonius, sayād,
 pax est repudianda, si sub eius nomine latitet
 bellum. There for, (o ze my thre sunnis) ze ha-
 ue ane iust titil to refuse pace, and til intend
 cruel veyr contrar zour enemeis. for as tuci-
 dides sais in the thretten cheptour of his fyrst
 beuk, quod he, as it is cōuenient tyl honest &

Philip. 12.

Tucidides
 Libre I.

prudent men to lyue in pace, quhen there nychtbours dois them na oultraige nor violens: Siklyike it is honest and conuenient to verteous men to change there pace, and rest in cruel veyr, fra tyme that thai haue resaut oultrage and violens fra there nychtbours. for the changeyng of ane dissymilit pace in ane cruel veyr, sal be occasione of ane ferme and faythful pace. Cicero cōfermis this sammyn purpose in the fyrst beuk of his officis. *Susci- Cicco. offi.*
pienda bella sunt, vt in pace sine iniuria viuatur. Ande quhou be it that there is diuers parsons in scotlād that sais, that rest and pace var verray necessair for vs, i confesse that honest pace suld preffer oniust veyris. for that cause the empriour traian said, that it var les skaytht to mak ane iust veyr, nor to lyue in dreddour vndir ane dissymilit pace. Euerie man is ob-
list to deffend the gudis, heretagis and posses- Tacitus
li. 2. ca. 7.
 sions that his antecessres and forbearis hes left to thē; for as tucidides hes said in his sycond beuk, quod he, it is mair dishonour tyl ane person to tyne the thyng that his antecessres and forbearis hes conquiest be grite labours, nor it is dishonour quhē he failzeis in the conquessing of ane thing that he intendit

tyl haue conquest fra his mortal enemye.
 Be this rason, euyrie nobil man suld be ver-
 ray solist to deffend his iust querrel; for siklyik
 as ane man offendis his consciens quhen he
 dois violens, extorsions and damage tyl his
 nychtbour, siklyik ane honest man offendis &
 hurtis his consciens, quhen he deffendis hym
 nocht in his iust querrel contrar his enemeis,
 & alse reuengis hym nocht of the violens and
 damage that his enemeis hes perpetrat cōtrar
 hym. Quhar for i exort zou my thre sonnis,
 that ze condescend in ane faythful accord: thā
 doutles god sal releue zou of the grit afflictio-
 ne that ze haue indurit be the incredule seid
 of ingland, & alse i beleue that he sal mak zou
 ane instrament til extinct that false genera-
 tione furtht of rememorance: & sa fayr veil.

¶ Heir endis the complaynt of scotland.

¶ Nichil est turpius, quam sapientis vitam,
 ex insipientium sermone pendere.

Cice. de fini.

T A B V L A.

¶ *The table of the cheptours that ar
contentit in this beuk.*

- The fyrst cheptour declaris the cause of the mutations of
monarchis - - - - - (fo. xv.) 28*
- The sycond cheptor declaris the thretnyng of god cōtrar
obstinat vicius pepil - - - (fo. xix.) 36*
- The thrid cheptor is, quhou the actor regretis the thret-
nyng of god - - - - - (fo. xx.) 38*
- The feyrd cheptour conferris the passagis of the thrid
cheptour of ysaye witht the afflictione of scotland -
(fo. xxiiij.) 43*
- The fyift cheptour declaris the opiniōs that the pagan
philosophours held anent the terminatiōne of the
warld - - - - - (fo. xxv.) 47*
- The sext cheptor rehersis ane monolog recreatiue of the
actor - - - - - (fo. xxx.) 56*
- The 7 cheptor is of the visiōne that aperit to the actor
in his sleip - - - - - (fo. xxxij.) 106*
- The 8 cheptor declaris quhou the affligit lady dame
Scotia reprookit hyr thre sounis, callit the thre estatis
of Scotland - - - - - (fo. xxxv.) 111*
- The 9 cheptor declaris quhou the affligit lady exertis hyr
thre sounis to tak exempl of diuerse cuntreis that god
hes releuit fra persecutiōne - - (fo. xxxix.) 116*

- The 10 cheptour declaris quhou the inglismen gyuis vane
credens to the prophesie of merlyne (fo. xlv.) 127*
- The 11 cheptor declaris that the pretēdit kyngis of ingland
hes no iust titil to the realme of ingland (fo. lv.) 132*
- Quhou the affligit lady declaris that the familiari-
te betuix scotland and ingland is the cause of sedi-
tione - - - (fo. lxvii.) 164*
- Quhou conspiratours ar puneist be the hand of
god - - - (fo. lxxvii.) 175*
- Quhou the thrid soune, callit lauberaris, ansuert witht
ane lamentabil cōplaynt - (fo. lxxxv.) 190*
- Quhou the affligit lady ansuert til hyr zongest
soune - - - (fo. xcvi.) 214*
- Quhou the affligit lady accusit hyr eldest soune, callit no-
bilis and gentil men - - (fo. ci.) 224*
- Quhou the affligit lady accusit hyr sycond soune, callit
sperutualite - - - (fo. cxii.) 246*
- Quhou the affligit lady exortis hyr thre sounis to be vigi-
lant in the defens of ther natieue cuntre (fo. cxxv.) 258*

FINIS.

CORRECTIONS.

Page

4. herlage <i>altered to</i>	heretage
5. hanyn	hauyn
6. baudonyne	baudouyne
7. slandris	flandris
11. reconntrit	recountrit
13. degcistit	degeistit
15. auansuig	auansing
17. fise	fife
20. aude	ande
21. ean	can
— the the	the
28. at	ar
29. foffe	fosse
— prpcedis	procedis
33. chetour	cheptour
37. go, degyf	gode, gyf
40. prormeist	promcist
42. aue	anc
43. tbrid	thrid

Page

46. confetrit <i>altered to</i>	conferrit
49. tormentir	tormentit
— chem	them
— vardl	varld
50. vardl	varld
— philhsophie	philosophie
51. vard	varld
— hane	haue
— at	ar
52. thrsty	thirsty
58. frutss	frutis
— titam	titan
59. omy	ony
60. skryis	skyis
66. enryie	euyrie
— landnart	landuart
69. nenresing	neuresing
70. easione	occasione
— nenreist	neureist
71. contemplane	contemplence
72. sterius	sternis
78. rs	as
79. hanynis	hauynis
81. tonart	touart
82. scheiphirdir	scheiphirdis

Page

83. cellis	<i>altered to</i>	callis
84. sū it decressis		sū tyme it decressis
	tyme	
— lycbt		lycht
86. muue		mune
87. urhir		uthir
89. ihe		the
— aue		ane
95. excessis		excessif
96. aue		ane
— zon		zou
97. sarnādis		saruādis
100. amphiou		amphion
— nenyr		neuyr
101. leiuit		leinit
102. mentnon		mention
106. byr		hyr
109. clehd		clethd
110. ponuer		pouuer
111. somnis		sonnis
116. renemeis		enemeis
122. themosticles		themistocles
— circisus		circilus

Page

123. he	<i>altered to</i>	be
125. prysonit		poysonit
128. toriā		troiā
— vaticiuaris		vaticinaris
— doutsun		doutsum
133. eugestes		engestes
134. de		be
139. hnau		knau
140. imbassadpurs		imbassadours
143. inglismeis		inglismens
148. tuef		tuelf
152. spurnius		spurius
154. lutere		lucere
155. aneuthe		aneutht
159. contrat		contrar
160. fyse		fyfe
161. lyne		lyue
165. volius		voluis
167. sne		ane
169. bernyk		beruyk
170. Ayfia		Aysia
— heyt fyit		het fyir
171. quhilki		quhilk
174. regūgnāt		repūgnāt

Page

174. somnis <i>altered to</i>	sonnis
176. munydiēs	numydiēs
177. belind	behind
179. fulvins	fulvius
— rome	greice
181. personers	presoners
185. hit	his
— ter	ther
— exempif	exempil
187. entrir	entrit
— delynerit	delyuerit
— sync	syne
188. darlus	darius
— rua	tua
191. hychtir	hychtit
192. bayrus	bayrns
193. he cūmis	be cūmis
— hychtil	hychtit
— slane	slaue
194. imporlabil	importabil
— misknaulahe	misknaulage
196. mouy	mony
— ro	to
197. gudee	gude

Page

200.	prudent	<i>altered to</i>	prudent
—	sophomistus		sophonistus
201.	consanit		consaut
202.	liuitis		limitis
—	consane		consaue
208.	io		to
210.	posless		possess
214.	sonnie		sonnis
219.	lonyng		louyng
—	enil		euil
—	tyl on		ontyl
228.	Josehp		Joseph
231.	hertetage		heretage
233.	deserne		deserue
234.	gātreis		gētreis
—	apposit		opposit
—	verteons		verteous
236.	manerir		manerit
—	mēchanyt		mechanyc
—	blebiens		plebiens
237.	innenal		iuuenal
239.	betuix ane prince ane begger		betuix ane prince and ane begger
243.	comnit		commit

Page

244.	huicting <i>altered to</i>	hunting
246.	chere	there
250.	terne	terme
253.	cathredral	cathedral
—	sperutal	speritual
—	furthr	furtht
256.	thai	that
257.	bo	bi
258.	spulzelt	spulzeit
—	pericularly	perticularly
263.	soseris	sorseris
268.	enerye	euerye
270.	eneryc	euerye
273.	salsinator	salinator
274.	annibal	annibals
276.	munitus	munitius
—	mūnir	nūmir
277.	munituis	munitius
279.	apdosit	opposit
280.	the	ze
282.	lychi	lycht
290.	susd	suld
291.	saythful	faythful
—	sra	fra

*Page*16. indiciam *ought to be* inopiam26. detekkit *ought to be* deiekkkit34. ciuilite poli *ought perhaps to be corrected*

ciuil polite

48. mentemit *has in this and some other instances been inadvertently changed into*
 mentenit—*Both forms are in use—Vid. Gloss.*

57. *is by mistake numbered* 59.58. Antipodos . *ought to be* Antipodos ,60. i angil *ought to be* iangil

70. scheiphis — scheiphirdis. *It may, however, be the diminutive, which is at present used to denote contempt.*

104. bayrnis hed *ought perhaps to be*

bayrnis bed

— sinkil — finkil

139. feyr — veyr

143. thai zeal — that ze al

198. minus — minus

GLOSSARY

TO THE

COMPLAYNT OF SCOTLAND.

GLOSSARY.

ADAGIA, *n.* (p. 11.) an adage. L. *adagium*. It. *adagio*.

The Saxon termination *a* is frequently given to a word of Latin origin, which the English has received through the medium of the Saxon.

AGONIA, *n.* (p. 188.) agony. L. Bar. *agonia*. It. & H. *agonia*.

ALANERLY, *adv.* (p. 1.) only; quas. *alanely*.

ALEVIN, *adj.* (p. 133.) often eleven; pronounced *aleen*.

The mutation of the vowels, from inaccurate pronunciation, is frequent in every vulgar dialect, but particularly in Danish, from which many of the old English and Scottish forms of words are taken. In the first prologue of Lindsay's Interludes, it is printed *aweivin*; by an error of the transcriber, as Mr Pinkerton suggests; the double L and W being often extremely similar in ms.

We sall be sene intill our playing place,
In gude array, about the hour of sevin.
Off thristiness that day I pray yow ceiss,
Bot ordane us gude drink agains *aweivin*.

Pinkert. Scottish Poems, 1792, vol. ii. 5.

ALLYA, *n.* (p. 121.) & *v.* (p. 157.) alliance; to ally. Fr. *allie*, *affinis*. Sometimes the word occurs without the Saxon termination in *a*, as in the following instance:

Whair of the king was glaid, and said, truely
I am content it is ane fair *allay*,
The king of Spanze is ane michtie king.

Clariodus & Meliades, ms.

ALSE, *adv.* (p. 69.) also. A. S. *alswa*. B. *allsoo*.

ANTECESTRES, *n.* (p. 291.) ancestors.

APPIN, *adj.* (p. 88.) open.

ARAND, *part.* (p. 67.) hence *arage*, *n.* (p. 192.) L. *ars*.

To *are* the fields, is a phrase of common use among the peasants in the south of Scotland, and signifies *to till*: *arage* is a servitude of men and horses for tillage, imposed on tenants by landholders, not quite disused in many parts of Scotland. Skene supposes this word to be contracted from *average*, derived from L. Barb. *averia*, animal; and to denote a servitude in work beasts in general. This, however, is improbable, as it is often opposed to *carage*, a servitude in carts and horses for carrying in the landholder's corn at harvest-home, and conveying home his hay, coals, &c.

ARIS, *n.* (p. 64.) oars. Isl. *aar*. Sw. *ara*. A. S. *are*.

Sume hæfdon lx *ara*, sume ma.

Some (ships) had 60 *oars*, some more.

Chron. Sax. ad ann. 897.

ARRYVA, *v.* (p. 63.) to arrive. Fr. *arriver*. The short French *e* is frequently converted into *a*, with a short and dull sound, similar to the addition of *a* in popular language, and in humorous songs: as,

John Dory bought him an ambling nag

To Paris for to ride-a.

ASE & AUSE, (p. 238.) ashes.

ASEPHALES, (p. 262.) without a head. (ab *a* priv. & κεφαλη caput.

ASSURANCE (p. 115.) of *Englishmen*. To take assurance of an enemy; to submit, or do homage, under the condition of protection. Teut. *asseureren*, fiduciam dare; *assurance*, fides, receptio periculi.

ATHORT, *prep.* (p. 1.) athwart.

AUEN, (p. 64.) own.

AYR, heir. Fr. *hoir*. B. *hojr*, *cor*, *oyr*. The orthography is auricular.

BALD,

BALD, v. *pret.* bade ; to bid.

BALK, (p. 144, 215.) a beam or joist. Teut. & B. *balck* ; hence *haen balck*. Sc. *hen bauks* ; the beams of a house, on which the hens roost.

BAN, v. (p. 209.) to curse. B. *bannen*. D. *bannen*.

BARBA AARON, (p. 103.) the herb arum ; called also *aron*, (Gr. *αρον*) wake robin or cuckows pint ; jarus, sacerdotis virile, serpentaria minor, dracantia minor, alimum.

BARBIR, (p. 115.) barbarous.

BASSE DANCIS, (p. 102.) *les danses basses*. The basse dance was slow and formal, differing in every respect from the high dance, *la danse haute*, or, *contre danse*, which was quick and rapid.

—————Amour compasse

Ses faits comme *la danse basse* ;

Puis va avant, et puis repasse,

Puis retourne, puis outrepasse.

Alain Chartier, l. des quatre dames.

The king commandit Clariodus to take

Meliades, an *bease dance* to make,

And bad the constabill go leade the queine,

And he himself did lead ane madene scheine.

Clariodus & Meliades, ms.

BAYRNIS BED, (p. 104.) child-bed ; the matrix. Similar phrases in common use are, *calfs-bed*, *lams-bed*. Suffocatione of the bayrnis bed, is also termed, Sufflation of the wombe or matrix. For this disease, besides mugwort or artemisia, many singular remedies were formerly applied ; as, “ zeduar, wilde mulberrye seede, redde
“ mirrhe, pionye root, greene misledē of oacke, which
“ in the decreace of the moone are gatherede and smally
“ raspede, & greene neppe.”—These remedies occur in A. M.’s translation of the Physickes of Oswalde Gabelhouer. The translator, who appears to have been a

German,

German, after a long apology, thus addresses the reader :

“ Therefore, most curteous reader, rowle up all these
 “ faultes together, and cast them into oblivione, and looke
 “ not anye more back uppon them, to returne a newe
 “ remembrance therof; which, if the curteous reader
 “ will vouchsafe toe doe, I shall thinck my self behould-
 “ inge to him, and also give God thanckes that I was
 “ borne in so happye an hower. ”

Bayrnis-bed, which occurs in the original copy of the Complaynt, may possibly have been used to denote *child-bed*; though the editor has never seen any explicit authority. In the Legend of St Margrete, *childe-bed* occurs in this sense, if it be not an error of the copyist. As the passage is extremely curious, and alludes to a singular species of Fairy superstition, I shall make no apology for transcribing it.

*The tyrent Olibrious, after inflicting the most dreadful tortures,
 throws St Margaret into a dungeon.*

Maiden Mergrete tho,
 Loked hir biside ;
 And seize a lothlich dragoun
 Out of an hirn glide :
 His eizen wer ful griseliche,
 His mouthe zened wide ;
 And mergrete mizt nowhar fle,
 Ther sche most abide.

Maiden mergrete
 Stod stille so ani ston ;
 And that lothliche worm
 To hirward gan gone :

He

He toke hir in his foule mouthe,
 And swalled hir flesche and bon ;
 Anon he to brast ;
 Damage no hadde sche non.

Maiden mergrete
 Opon the dragoun stode ;
 Blithe was her hert,
 And joieful was hir mode ;
 Blisted worth ihū crist,
 His vertus er wel gode ;
 Slayn is the dragoun,
 Thurch vertu of the rode.

Maiden mergrete,
 Went the dragoun fro ;
 Sche seize a wel fouler thing
 Sitten in awro :
 He hadde honden on his knes,
 And eize on euerich to ;
 Mizt ther neuer lother thing
 Opon erthe go.

Sche zede to that foule wizt,
 With the croice in hir hond ;
 And thurch the mizt of ihū crist,
 With hir wimpel sche him bond :
 Sche toke hī bi the temples,
 About sche him swong ;
 Sche set hir fot in his nek,
 To the erthe sche him throng.

Say me sone thou foule wizt,
 And thou lotheliche thing,

Who

Who than is thi lord,
And who is thi king ;
And who the hider sent,
To make me sturbling ;—
Seize y neuer seththen y was born,
So lotheliche a thing.

Leuedi for thi lordes loue,
Thou may ful well fond ;
Lift a litel thi fot,
That in mi nek stond ;
For michel haue y walked
Bi water and bi lond,
Nas y neuer are bounden
In so hard bond.

FUSTIN was mi brother,
The dragoun that thou slouz ;
Whiles he was on liue,
He wrouzt wonder anouz ;
He maked theues to stele onizt ;
O day to ligge and souz ;
And zelt hem her seruise
With wel michel wouz.

In a dragoun fourme
Sent he was to the,
For to spille thi memorie,
Other to quelle the :
Brosten is he of peces,
And bounden hastow me ;
A maiden hath ous ouer comen,
Litel is oure poustè.

BELGYS is mi name,
 Nis no bot to lyze ;
 No may ich in non wise,
 This pain long dreyze ;
 Is nouzt mi gat in erthe ;
 With the winde y fleye ;
 Al y fond for to quelle,
 That y see with eize.

Ther ich finde a wiif,
 That lizter is of barn,
 Y com ther also sone,
 As euer ani arn :
 Zif it be unblisted,
 Y croke it fot or arm ;
 Other the wiif her seluen,
 Of *childebed* be forfarn.

Zif thou wilt al wite,
 Astow may ful wel,
 Loke in ich a strete,
 Thou findes it eueridel ;
 Y pray the for thi lordes loue ;
 Thou binde me with stiel,
 That y no may with thine men,
 Neuer striue a del.

Salamon the wise,
 Til he was oliue,
 He dede ous in a bras fat,
 And delued ous undercliue :
 When he was oliue farn,
 Thai lete ous out driue ;

The men out of babiloune,
The bras fat thai gan rive.

Thai wend to finde gold anouz,
And lete ous alle go ;
Sū wer swifter than the winde,
And sum than the ro ;
Zete ther er in erthe,
Ten thousand and mo ;
At that trowe on ihū crist,
Thai fond at wirche ful wo.

Be stille, thou foule gost,
And decende into helle ;
Be thou neuer so hardi,
More man to quelle ;
Y pray mi lord ihū crist,
Thi poustè that he felle :—
He sank into erthe
So ston in drauzt welle.

Legend of St Mergrete, ms.

BAYRDIT, *adj.* (p. 107.) ; Fr. *bardé*, derived from *barde*, the armour-harness of a horse ; and hence the word is only applied to the harness of a horse.

His hors was *bairdit* full bravelie,
And couerit was richt courtfullie,
With browderit wark, and veluot grene.

Lyndesay's historie of Squyer Meldrum.

BEIR, *n.* (p. 59.) Sc. *bir* ; a shrill noise, as of birds. Hence, to *birl*, applied to any species of wheel turning rapidly with a whizzing noise ; also to the noise produced by the rotatory motion of coin thrown hastily down on a table ; as in the phrases, to *birle* the baubie ; to *birle* down

down the lawin; *i. e.* to tinkle down one's share of the reckoning on the table. The word, therefore, signifies to carouse, or to club, only in a very elliptic sense.

BEKKIS, *n.* (p. 102.) from A. S. *began*, to bend; courtesies, or curtsies. *Curtsey* is likewise in use: it also signifies kersey, a coarse species of cloth. Thus, in the popular song, "My heart's my ain"—

And when I'm clad in my *curtsey*,
I think mysell as braw
As Susie, wi' a' her pearlin',
That's tane my lad awa.

Ritson's Scottish Songs, vol. i. p. 99.

BERSIS and **DOUBLE BERSIS**, (p. 64.); Fr. *barres ou berches*; a species of cannon formerly much used at sea. It resembled the faucon, but was shorter, and of a larger calibre.

BESTIALITE, *n.* (p. 68.) bestial; cattle.

BLAIT, *v.* (p. 59.) to cry like a sheep. L. *balo*. It. *beler*. H. *balur*. G. *beeler*. A. S. *blattan*. B. *blaten*. The Scottish peasantry likewise use *blea*, and *blair*.

BLAUEN, *part.* (p. 267.) blown. This pronunciation is of frequent use.

BOISTIT, *part.* (p. 192.) threatened; to boast or bully; to brag, which often signifies to challenge. Thus,

Upon the green nane durst him *brag*.

Ritson's Scottish Songs, vol. i. p. 271.

BONET, *n.* (p. 65.); Fr. *bonnette*; a small sail, which is fixed to the bottom or the sides of the great sails, to accelerate the ship's way in calm weather.

BOREAU, *n.* (p. 40.); Fr. *boreau*; an executioner. In the Scottish dialect, *burriour*, a different form of the same word, is likewise used; as,

Na, Sir, he said, my counsall ze sall do:
Sum *burriouris* ze sall gar come zow to,

And tham comand to work at my bidding ;
 I sall (her) caus, bot ony persaving,
 Be taine with thame, and slaine without the toun ;
 And thus sall endit be hir fals tresoun.

Clariodus & Meliades, MS.

BOROUING DAYS, (p. 58.) the three last days of March.

Concerning the origin of the term, the following popular rhyme is often repeated :

March borrowit fra Averill
 Three days, and they were ill.

Also the following—

March said to Aperill,
 I see three hogs upon a hill ;
 But lend your three first days to me,
 And I'll be bound to gar them die.
 The first, it sall be wind and weet ;
 The next, it sall be snaw and sleet ;
 The third, it sall be sic a freeze,
 Sall gar the birds stick to the trees.—
 But when the *borrowed* days were gane,
 The three silly hogs came hirplin hame.

BORREL, *adj.* coarse ; rude ; belonging to the common people. From *borel* ; Fr. *bureau* ; L. Bar. *burellus*, (vid. Ducange) ; coarse brown cloth worn by the common people. Hence, *borel* folks, *borel* men, Chaucer ; people dressed in such cloth. The original word is the Saxon *büre*, a clown, a husbandman.

BORREL, *n.* (p. 16.) a borer, or wimble ; in common use : hence *borrel-brace*, a species of carpenter's wimble-shaft.

BOULENE, (p. 62.) ; Fr. *boule* ; the semicircular part of the sail which is presented to the wind.

BOULENA, (p. 62.) a sea cheer, signifying, hale up the bowlings.

Gif

Gif changes the wynd, on force ye mon
 Bolyn, huke, haik, and scheld hald on.

Pinkerton's Maitland's Poems, vol. i. 133.

BRACFAST, *n.* (p. 65.) breakfast.

BRAIS, *n.* declivities of hills.

BRANGLAND, (p. 106.) ; Fr. *branler* ; wavering, shaking.

BRANGLIS, (p. 102.) dances ; in which the performers danced in a ring, holding each other by the hand.

BRAULIS, (p. 102.) the same word contracted, and used to signify any quick dance : Also the tune—

Now, let ilk man his way avance ;

Let sum ga drink, and sum ga dance :

Menstrel, blaw up ane *brawl* of France ;

Let se quha hobbils best.

Lindsay's Interl. ap. Pink. Anc. Poems, ii. 201.

BRASCHELETIS, *v.* (p. 186.) ; Fr. *bracelet* ; It. *braccialesti* ; arm rings, bracelets. This seems to be the original orthography ; quasi *bras schelet*, or *sallet*.

BRODDIS, (p. 43.) ; *brodene*, *broddit*, (p. 190.) pricks, spurs ; as a verb, to spur on or stimulate. A. S. *brord* ; a prick or stimulus ; also the rising spikes of corn ; Sc. *brerde*. Sw. *brodd*. In Isl. *brodda* signifies the point of an arrow.

BRODRUT, *part.* (p. 107.) embroidered.

BRUME, *n.* (p. 104) broom.

BRYM, *ad.* (p. 62.) fierce. A. S. *bryme* ; proud, fierce, clear ; *bremend*, furious, roaring. Isl. *brim* ; raging of the sea. " The rankest poison in the world is the broth of a *brode* sow, *a-breming* ; " Sc. proverb. i. e. a brood sow in season for the boar.

The mone mandeth hire lyht,

So doth the semly sowne bryht,

When biyddes singeth *breme*.

Ritson's Anc. Songs, p. 32.

It fell so, in the comessing of May,
 When miri and hot is the day,
 And oway beth winter schours,
 And eueri feld is full of flours,
 And blosme *breme* on eueri bouz,
 Ouer al wexeth miri anouz.

Orfeo & Heurodis, MS.

BUFFONS, (p. 102.) pantomime dances; so denominated, from the buffoons, *les boufons*, by whom they were performed.

BULLIR, *v.* (p. 59.) the sound of a bull; the gushing noise of water; the sound of the tide. *L. bullir. Fr. bouillir.* Hence the *buller of Buchan*. This word is frequently applied to the cry of the *bittern* or *moss-bull*.

BUSK, (p. 59.) *Fr. bosc*; a bush. Chaucer. G. Douglas.

BUTIN, (p. 228.) *Fr. butin*; booty.

BYRDYNG, (p. 190.) burden. The popular pronunciation of the word in many places of Scotland.

BYDDIN, *part.* (p. 100.) abiding.

CADUC, *adj.* (p. 267.) *Fr. caduque. L. caducus*; frail, fleeting.

CABIL, *n.* (p. 61.) a cable. *Sw. kabel. Cabilstock*, the cableblock. (p. 61.) compounded with *Teut. Stock. A. S. Stocce*, a trunk or block.

CALKIL. *Fr. calculer*, (p. 262.) to calculate.

CAMMAUYNE, (p. 104.) cummin; sometimes spelled *com-mayne*.

CARAGE (p. 192.) & CARRAIGE, (p. 193.) a servitude still customary in various parts of Scotland, by which a tenant is bound to carry for the proprietor a stipulated quantity of coals, grain, &c.; or to serve him with men and horses a certain number of days in the year.

Ze Lordis and Barronis mair and les,
 That zour pure tennantis dois opres,
 Be greit gersome and doubil mail,
 Mair than zour landis bene auail,
 With sore exhorbitant *cariage*,
 With markcheitis of thair mariage,
 Tormentit baith in peice and weir,
 With burdinnis mair than they may beir.
 Be they have payit to zow their mail,
 And to the preist their teindis hail ;
 And quhen the landis agane is sawin,
 Quhat restis behind I wald wer knawin.

Lindsay's Poems, p. 164. 1592.

CARIONS, *n.* (p. 185.) carcasses. Fr. *charogne*. It. *carogna*. H. *caronna*. B. *karonie*. Chaucer, *caraine*, *carrionne*, and *carrine*. It is commonly applied to the carcasses of beasts, so as to be nearly synonymous with *traik* or *treak*, from A. S. *tregian*, *tribulare*, the flesh of a starveling sheep that dies of weakness and disease ; which is likewise termed *kett*, as the skins of such sheep are termed *murts* or *murlings* ; quas. Fr. *morts*.

Thy vile corruptit *carion*
 Sall turne to putreficatioun,
 And sa remaine in powder small
 Unto the judgement generall.

Lindsay's Monarchie, p. 149. 1592.

Quhair is the meit and drink delicious
 With quhilk we fed our cairfull *carionis*.

Lindsay's Dreame, p. 233. 1592.

CARL, *n.* (p. 225.) a boor. Al. Sw. Isl. *karl*. B. *karrle*. A.S. *ceorl* ; man distinguished from woman. *Ceorl-folc*, the common people ; *ceorla cýnge*, king of the Clowns ; *carle cat*, a gib cat, or he cat.

Thy tratling truiker wad gar tades spew,
And *carl-cats* weep vinegar with their cine.

*Polwart's Flyting, ap. Watson's Collect. of Scottish
Poems, vol. iii. 27.*

The phrase, *gib cat*, which has occasioned so much trouble to the commentators on Shakespear, is quite common in the south of Scotland. The editor recollects to have heard the following rude verse in a witching story, in which the terms *carle* and *gib*, are exchanged at the pleasure of the reciter. A spirit gives the following injunction to a terrified ghost-seer :

Mader Watt, Mader Watt,
Tell your carle (*alias gib*) cat,
Auld Girniegae o' Cragend's dead.

The feminine of *carl* is *carlin*. Isl. *karlinna*. It is used to denote an old hag, or witch ; hence compounded with the Isl. *gier* ; B. *gier* ; Al. *geyr* ; the *gyre-carlin*, the Queen of Fairies, the great hag, Hecate, or mother-witch of the peasants, concerning whom many popular stories were formerly current, and rude burlesque verses are still repeated. The editor recollects to have heard the following, which he will not attempt to explain :

The mouse and the louse, and little Rede,
Were a' to mak a gruel in a lead.

The two first associates desire little Rede to go to the door, and " see what he could see. " He declares that he saw the *gay carlin* (as the phrase is pronounced) coming,

" With spade, shool, and trowel,
To lick up the gruel. "

When the party disperse ;

The louse to the claith, and the mouse to the wa',
Little Rede behind the door, and licked up a'.

Sir David Lindsay relates, in the prologue to his *Dream*, that he was accustomed, during the minority of James V.

to lull him asleep with "tales of the red stein and the gyre carlin." At the close of the sixteenth century, the same superstition is often alluded to. Thus, Polwart, in his *Flying against Montgomery*,

Leave bogles, brownies, gyre-carlins, and gists.

Watson's Collect. of Scottish Poems, vol. iii. p. 27.

Montgomery has described the array of the *gyre-carlin* and her company on All-hallow-even; but he denominates her *Niannen*, another of her popular appellations. Then a clear company came soon after cross,

Niannen with her nymphs, in number anew,
With charms from *Caitness*, and *Chanrie* in *Russ*,
Whose cunning consists in casting a clow.—
—Thir venerable virgins, whom the world call witches,
In the time of their triumph, turr'd me the tade,
Some backward raid on brodsows, and some black-bitches,
Some instead of a staig, over a stark monk straid;
Fra the low, the hight, some hobbles, some hatches,
With their mouth to the moon, murgeons they made,
Some be force in effect, the four winds fetches,
And nine times withershins about the throne raid,
Some glowering to the ground, some grievouslie gaips,
Be craft conjure, and fends perforce,
Furth of a catine beside a cross,
Thir ladies lighted from their horse,
And band them with raips.

Watson's Collect. of Poems, vol. iii. p. 16.

CASSIN, *part.* (p. 42. & 51.) cast.

CATERKIS, (p. 56.) catarrhs. *Fe. catarrh.* It. & II. *catarrho.* B. *catarrh*; also an imaginary disease, supposed, by the peasants, to be caught by handling cats; and similar to another distemper termed *madly-blacking*, which gives the skins of dogs a cadaverous yellow hue, and makes their hair bristle on end, and is supposed to be

caused by the breath of the weazle. It is mentioned in Sir John Roull's Cursing, vid. *Emeroyades*. In the common signification, it frequently occurs ; as,

And in the breist, sumtime the strang *caterue*,
 Quhilk causis men richt haistelie to sterue.

Lindsay's Poems, p. 141. 1592.

CAUPUNA, (p. 62.) a sailor's cheer in heaving the anchor.

The form is contracted ; but the radical term is probably *coup*, to overturn.

CAUTEIL, *n.* (p. 183.) Fr. *cautele* ; craft, address, caution.

That day sal pas be peremptouris,
 Without *cauteles* or dilatouris.

CHEIP, *v.* (p. 60.) Fr. *pepier*, an imitative word, which expresses the shrill feeble noise of young birds, or small animals. The Earl of Angus, during the minority of James V, resided commonly in Jed forest ; declaring, that he loved much better “ to hear the laverock sing, than the mouse *cheip*. ”

CHASBOLLIS, (p. 146.) Fr. *ciboule*. It. *cipolla* ; chesboul or cheese-bowls, according to Skinner, *a similitudine aliqua vasculorum caseaceorum sic dicti*. The same word spelled *chesbollis* occurs in the parallel passage of Ballentine's *Livy*, ms.

CHENZEIS, (p. 177, 188.) chains. Fr. *chaine* ; whence the Scottish form, by pronouncing the *e* mute, as is commonly done by the Dutch at present. Many of the ancient forms of words are referable to the same source ; as, *seinye* from *soigne* ; *sainye* from *saine*.

CHERE, A. S. *scir*. Al. *scieri*. Isl. *skyr*, *sheer*. (p. 112.) chere ignorance.

CHESTEE, *v.* (p. 29.) Fr. *chastier* ; to chastise.

CITINARIS, *n.* (p. 17.) citizens.

CLAIR, (p. 108.) clear, quite : a common Scoticism.

CVELDYR, (p. 122.) and *childir* (p. 161.) children.

CLEUCH,

CLEUCH, n. (p. 59.) pronounced *clagh*. A. S. *klif*; a fissure or cleft; a deep narrow valley or ravine in the side of a hill. The popular signification is quite different from that assigned to it by Junius and Ruddiman, who derive it from the A. S. *clif*, and interpret it a rock, a hill, a cliff. It is properly used in the following verse of Sir Gawan & Sir Galaron of Galloway, in which it is opposed to *crag*:

Of castellis, of contreyes, of craggis, of *clouch*.

Ap. Pinkert. Scot. Poems. 1792. vol. iii. 203.

CLIPS, v. (p. 87.) eclipses, or suffers an eclipse. It is also used substantively.

Becaus ane *clips* fell in the mone.

Complaint of Schir David Lindesay, p. 264. 1592.

COD, (p. 105.) a pillow. A. S. *codde*, a bag.

Wastna a ferly thing to see

Twa heids lie on a *cod*?

Lady Maisery's like the mo'ten goud,

Auld Ingram's like a toad.

Auld Ingram, a ballad in Herd's ms.

COKKIL, (p. 231.) scallop. The cokkil was the badge of the order of St Michael. The robes for the order of St Mychaell, are described by Strutt, from a ms. inventory of the robes and apparel at the Castle at Windsor, in the reign of Henry VIII.

“ For the order of St Mychaell, a mantell of cloth of
“ silver, lyncd withe white satten, with scalloppe shells.

“ Item, a hood of crymein velvet, embraudcard with
“ scalloppe shelles, lyncd with crymson satten.”

Strutt's Herd's Angel-cynnan, vol. iii. 79.

COMONT, adj. (p. 174.) common. Perhaps in the list of dances, (p. 64.) instead of *comont contrey*, we should read *comont*.

CONDESCENDIT, (p. 153.) pitched upon ; a forensic phrase.

CONQUEST, *n.* (p. 195.) acquisition, purchase. Fr. *conquest* ; the word is of common use in this sense. In Skene, *conquest* or *conquase* is opposed to *heretage*.

CONTENU, *n.* (p. 35. 46.) tenor. Fr. *contenu*.

Le garde des sceaux a scellé des lettres dont voici le *contenu*. Voit. Poes.

CONVOYE, *v.* (p. 202.) Fr. *convoyer*, to conduct ; in an oblique sense, to manage, or carry forward.

CORBEIS, *n.* (p. 60. 285.) Fr. *corbeaus*, the largest species of raven, which feasts on carrion, and little inferior in rapacity to the vulture.

Sir Corly Raven was maid ane procitour.

Henryson's fable of the dog, the wolf, and the sheep. Bannatyne ms. p. 109.

Ces oiseaux dont la gorge est de sang alterée,
Qui du sang des Romains a fait souvent curée,
Ces tombeaux animer, ces sepulchres volans,
Vont se gorger de meurtre en ces funestes champs.

La Pharsale de Brébeuf.

CORSBOLLIS, (p. 64.) crossbows.

COU, *n.* the stalk of a shrub or herb ; the heather-cow is the stalk of heath.

COU, *v.* to cut ; a common word. *Coll* is likewise in use ; as, to *coll* hair.

COULPE, *n.* (p. 242.) L. *culpa*. Fr. *coulpe*, a fault.

CRAIG, (p. 158.) the neck. Belg. *kraeghe* ; pronounced commonly *craig*.

CRACKLENE, (p. 64) crackling ; to crackle. Fr. *craquer*. *Cracklene pokis*, bags for holding artificial fire-works and combustibles, employed in naval engagements. Hence *crakys* ; small bombs, used sometimes for fire-works in general, as in the following passage :

Twa

Twa noweltyis that day thai saw,
 That forouth in *Scotland* had bene nane :
 Tymmyis for helmys war the tane,
 That thaim thought than off gret bewté,
 And alsua wondre for to se :
 The tothyr *crakys* war of wer,
 That thai befor herd neuir er.
 Off thir twa things thai had ferly.

Barbour's Bruce, à Pinkerton, vol. iii. p. 136.

These *crakys*, or fire-balls, were probably the original species of fire-arms, and have been used from time immemorial by the Hindoo and Chinese tribes. They are *the arms of fire* mentioned in the Sanscrit Puranas. From the Indian traders to Yemen and Hejaz, the Arabs seem to have acquired the knowledge of these formidable weapons, as they are said by their writers to have been employed at a very early period. In *An. Hegir.* 71. (A. C. 690.) Hajaje, general of the Caliph of Bagdad, is said by Elmacin to have employed them in the siege of Mecca. According to that historian, he threw large stones, by means of *naptha* and fire, upon the Caaba; beat down its roof, and reduced the edifice to ashes. The Arabs have always denominated gun-powder, by the name of its principal ingredients; and, as they formerly termed it *naptha*, they at present call it *naroud*, or sulphur. The intercourse of the Eastern nations with the Arabs, in the first century of the Hegira, was perhaps more frequent than at present; and Amyot discovered in the Chinese monuments, various notices of an embassy sent to Mecca by the Chinese, the most jealous people of the East. From the Arabs, the knowledge of fire arms passed to the Moors of Spain, and afterwards to the other nations of Europe; but many improvements in their formation were necessary, before their importance was fully perceived; and they were generally adopted.

Fire-work

Fire-work is employed in the same general sense, in the following passage of Birrel's Diarey; *Dalyell's Fragments*, p. 13.

"Upone ye 27 of November (1567) ther wes a strait
 "proclamatione, discharging ye wearing of guns or
 "pistolls, or aney sicklyke *fyerwork* ingyne."——

CREDENS, (p. 294.) credit.

CRONIK; Fr. *chronique*; L. *chronica*; a chronicle.

CROP, p. 188. (*of trees*; *of corn*) the top. A. S. *crop*. Fr. *crope* and *croupe*.

Ils firent des feux sur la *croupe* des montagnes.

Abl. Ret. l. 4. c. 1.

Croppe and rote; *Ghauc*. Root and branch.

"The yerde of a tree that is haled adoune by mightie
 "strength, boweth redily the *crop* adoune; but if
 "that the hand that is bent let it gone againe, anon
 "the *crop* loketh up to the heven."

Chauc, from *Boeth.* l. 3. metr. 2.

And scho that was of bewtie *crope* & rute.

Clariodus & Meliades, MS.

CROPE, v. (p. 60.); Goth. *broþjan*; an imitative word; to croak; applied to crows and frogs. L. *buto*. It is generally pronounced *croup*.

CROUETTIS, n. (p. 117.) cruetts.

CROUT, v. (p. 60.) an imitative word, expressing the short murmuring cry of the dove.

CRUKIT, (p. 249.) crooked.

CULVERENE and **CULVERENE MOYENS**, (p. 64.); Fr. *coulverine*; It. *colubrina*; H. *culebrina*; B. *kolubre*; originally the name of a hand-gun, which, by a statute of 33d Henry VII, was required to be, in stock and barrel, one yard in length. The name was afterwards applied to cannon of the second order, which were long in proportion to their calibre. The term is derived from the

French

French *couleuvre* ; L. *coluber*. These guns were sometimes denominated *serpentes*, as in the following passage, which occurs in a letter of John Ramsay of Balmain, (styling himself Lord Bothvall), dated September 8. 1496. *Apud Pinkerton's hist. of Scotland*, vol. ii. p. 440.

" I past in the Castell of Edinburcht, and saw the pro-
 " vision of ordinance, the quhilk is but little : that is
 " to say, ii great curtaldis that war send out of
 " France ; x falconis, or litill serpentinis ; xxx cart
 " gunis of irne, with chaumeris ; and xvi clos carts
 " for spers, poudir-stanis, and other stuff, to ther
 " gunis langin."

Some very large cannon were termed *basilisks*. Coriat relates, that in the arsenal of Milan, he saw " an exceeding great basiliske, which was so great, that it would easily contayne the body of a very corpulent man."

CUMMIRSUM, *adj.* (p. 218.) cumbersome, or cumbrous. D. *kummer*. B. *kommer*. The termination *sum* was anciently used in composition, much more frequently than at present. There are many instances of this in the Complaynt of Scotland ; as, *doutsum* (p. 128.) for doubtful. *Ugsome*, *luesome*, and *lonesome*, &c. are of frequent use in popular language.

CUNA, (p. 63.) a sea term ; quas. *cun a'*. To cun a vessel, is, to give directions to the steersman ; for which purpose, a person is employed, who chaunts, from time to time, his directions, in a high tone of voice.

CURTICIAN, *n.* (p. 207.) a courtier. Fr. *courtisane*.

DAILIS, *n.* (p. 103.) ewes which miss lamb, and are fattened for consumption ; nearly synonymous with *crokks*, sheep which are too old for breeders, and which are separated from the flock to be fattened about the time that
 they

their teeth begin to fail : hence the adj. *crokkan*, applied to a sheep at this period.

And settin doun lyk sarye *crockis*.

Dunbar ap. Pinkert. Maitland's Poems, vol. i. p. 99.

For quhen the sleuthful hird dois slug and sleip,

Taking na care in keiping of his flock ;

Quha wil gang seirche amang sic hirdis scheip,

May abil find mony pure scabbit *crock*.

Lyndsay's Dreame, p. 252. 1592.

DANTARS, of horses (p. 236.) tamers ; breakers. Fr. *dom-ter*. L. *domito*.

DARTA, (p. 62.) a scafcheer in haling the ropes.

DEIHTH-THRAW, (p. 188.) the contorsions of death. These are regarded by the peasants with a species of superstitious horror. To die with a *thraw*, is reckoned an obvious indication of a bad conscience. When a person was secretly murdered, it was formerly believed, that if the corpse were watched with certain mysterious ceremonies, the *death-thraws* would be reversed on its visage, and it would denounce the perpetrators and circumstances of the murder. The following verse occurs in a ballad, of which I have heard some fragments. A lady is murdered by her lover : her seven brothers watch the corpse : It proceeds—

'Twas at the middle o' the night,

The cock began to crow ;

And at the middle o' the night,

The corpse began to *thraw*.

DEJEKKIT, *part.* expelled. L. *dejicio*. (Misprinted *detekkit*.)

DIFFICIL, *adj.* (p. 23.) Fr. *difficile* ; difficult.

DISAGUISIT, (p. 109.) disguised. Fr. *disguiser*.

Mary, I sall find ane thowsand wylis ;

We mon turne our clathis, and change our stylis,

And

And *disagyis* us that na man ken us.
 Hes na man clerkis cleithing to lend us?—
 Be my saule, that is weill devysit;
 Ye sall see me sone *dissagysit*.

DISJUNE, *n.* (p. 66.) breakfast. Fr. *dejeune*; formerly *desjeune*. This word seems to have been adopted while the *s* was yet pronounced by the French. According to Pasquier, who died in 1615, at the age of 87, the *s* was pronounced in his youth; but was afterwards changed into a long *é*, as in the words *école* for *eschole*; *établir* for *establier*. *Pasquier Recherch. de la France*, l. viii. c. 1. Paris 1633, fol.

The *s* may therefore be supposed to have gone into disuse, in many words, about the time of the publication of the Complaynt of Scotland.

DISNATURALIT, *v.* (p. 113.) rendered unnatural.

DOGGIS, (p. 64.) a species of pistols; also swivels, or small cannon. Norm. Fr. *dagge*, a small gun; hence the *dog-head*.

DONC, *adj.* (p. 59.) dank. Sw. *dunken*.

Quhais *donk* impurpurit vestmēt nocturall,
 With his embrowderit mantill matutyne,
 He left intill his regioun aurorall,
 Quhilk on him waitit, quhen he did decline.—

*Lyndsay's Prolog of the Miserabil Estait of
 the Warld.*

DOTIT, *adj.* (p. 70.) endowed. L. *dos -otis*. Fr. *doter*, to endow.

DREDDOUR, *n.* (p. 35, 106, &c.) terror.

Sir, said the nobill and worthie Palexis,
 I sall againis the greine knicht me adres:
 Altho' he were an infernal creatour,
 I dar my bodie againis him aventour:

Whidder that fortoun be my freind or foe,
Thair sall no *dreddour* baneis me him fro.

Clariodus & Meliades, MS.

DREUYN, *part.* (p. 25.) *quas.* deriven; derived.

DRUG, *v.* (p. 236.) to drag.

DULLIT, *adj.* (p. 105.) dulled; stupefied.

DUNG, *part.* (p. 190.) beaten; to ding; a common word in Scotland, and the north of England. According to Grose, *ding* is a Norfolk word, which signifies to throw. Irish, *dingim*; to beat. Dan. *dingler*; to swing or shake.

DYIT, *n.* (p. 105.) DITE, *v.* (p. 265.) to endite; a ditty. Fr. *dit*. L. *dictum*. In old French, it signifies a moral or elegiac poem, in contradistinction to the *laie*, or lyric.

DYMONDIS, (p. 103.); *quas.* *townmonds*, or *twolmonds*; wedders in their second year, or more than twelve months old.

EDROPIC, *adj.* (p. 195.) L. *hydropicus*; dropsical.

EIK, *v.* (p. 191.) EIKKYT; to eke or add. Goth. *aukan*. Isl. *auka*. A. S. *eucan* and *ecan*. Al. *auchon*. B. *oecken*. Dan. *oge*. Hence *eke* (*conj.*) A. S. *eac*, and *ac*, in the ancient romances; marking simply the addition of a clause, and consequently signifying *and*, or *but*, as the clause is positive or adversative in its signification.

EFFERAND, *part.* (p. 10.) adapted to, conformable to; a popular, as well as forensic expression. According to Ruddiman, (in Gloss. to G. Douglas's *Virgil*), *conferand* is used in the same sense.

Na maruell was thocht he was wicht;
Ten cubitis large he was of hicht;
Proportionate in lenth and breid,
Effeirand to his hicht, we reid.

Lyndsay's Poems, p. 47. 1592.

EFFERIS, *v.* (p. 235.) relates to.

ELLIS,

ELLIS, (p. 193.) else. This form occurs frequently in the old romances. Thus,

When sche com to that pallays,
Miche sche seyze of gamen and gle;
And al that trowed on Ihū crist
Wel sori men sche seize hem be ;—
Or thai schuld make sacrificise,
To his Maumet was maked of tre,
And of ston, and of bras ;
Other *elles* schuld thai marterd be.

Legend of St Katherine, ms.

EMEROYADES, (p. 103.) *L. hæmorrhoides* ; emerods. The word originally denotes effusions of blood, but is appropriated to the disease termed the piles, or “ emeroyades of the fundament.” For this disease, Gabelhouer gives the following receipt—“ Take of those snayles “ which have noe domicilles ; put them all in a pot, and “ pricke them with a knife, that their froth issue out “ therof ; with the froth you must inungate the he- “ morrhodes, and they will departe, and drye : ” p. 141. This disease, with *edroposy*, *kattair*, *beidwark*, and others mentioned in the Complaynt of Scotland, occurs in Sir John Roull’s Cursing, a poem in the Bannatyne ms. little inferior in acrimony to Sterne’s chapter of curses, and which forms a curious contrast to Sir John of Gran- tam’s curse for the miller’s eels that were stolen, recorded in Harsnet’s Detection of Egregious Impostures.

All you that have stolen the millers celis,

Laudate Dominum de cœlis ;

And all that have consented thereto,

Benedicamus Domino,

Sir John Roull, on the contrary, invokes all the devils to revenge the stealing of his geese.

Gog, and Magog, and Gowm Garog,
 The devil of hell, the thief Harog,
 Sym Skȳnar and Sir Garnega,
 Julius Apostata,
 Prince Pluto and Queen Cockatrice,
 Devetinus ye devill yat maid ye dyce,
 Cockadame, and Semiamis,
 Fyre mouth, and Tutivillus,
 And Browny als, yat can play kow,
 Behind the claith with mony a mow.—

Now cursed and warreit be yair werd,
 Quhill thay be levand on this erd ;
 Hunger, sturt, and tribulatioun,
 And never to be without vexatioun,
 Of vengeance, sorrow, sturt and cair,
 Graceless, thriftless, and threid bair ;
 All tymes in yair legasie,
 Fyre, sword, water and woddie ;
 Or ane of thir infirmeteis,
 Of wordly scherp adverseteis,
 Pouertie, pestilence, or poplecy,
 Tumdeif or *edroposy*,
 Maigram, madness, or missilry,
 Appostrum, or ye palacy,
 Ffluxis, hyvis, or huttis ill,
Hoist, heidwark, or fawin ill,
 Cald, canker, feister or feveris,
 Brukis, bylis, blobbis, and bleisterie,
Emeroidese, or the sair halss,
 The pokkis, the spavin in the halss,
 The panefull gravell and the gutt,
 The *gulsoch*, that thay never be but,
 Sceatica, and arratica,
 The cruke, the crampe, the colica,

The worm, the wareit wedonypha,
 Rimbursin, ripplis, and bellythra,
 The chukis that haldis the chaftis fra chowing,
 Golkgaliter at the hairt growing,
 The stane-wring, stane, and staneblind,
 The *berne bed*, and mor behind,
 The strangelour, and grit glengoir,
 The harchatt in the lippis befoir,
 The mowlis, and the sleep the mair,
 The kanker and the *kattair* ;
 Mott fall upon thair cankerd corses,
 With all the evil that evir had horses,
 Fische, foull, beist, or man,
 In erd sen first ye world began.——

Fra God, our Lady, and all thair hallowis,
 To the fiend thair saulis, thair craig the gallowis,
 I gif ; and Cerberus thair banis sall knaw,
 For yair dispyt of kirk and law.——

Sir John Rouli's Cursing, ms.

Several diseases in this enumeration are mentioned in popular songs ; in particular, the editor has heard one, the entire subject of which was “ the ripples,” or king's evil. It thus commenced :

I rede ye beware o' the ripples, young man ;
 I rede ye beware o' the ripples young man ;
 Gin ye take them in your heid,
 They will be your deid ;
 Sae I rede ye beware o' the ripples, young man.

I rede ye beware o' the ripples, young man,
 I rede ye beware o' the ripples, young man :
 Gin ye tak them in your wame,
 Ye'll never gae hame ;
 Sac I rede ye beware o' the ripples, young man.

&c. &c.

ENNET-

ENNET-SEIDIS, (p. 104.) aniseed or anise. Dan. *anisz*.
Fr. *anis*. L. *anisum*.

ENYN, *n.* (p. 67. 97.) evening. The common pronunciation of the word in the south counties of Scotland.

ERMONYIE, (p. 57.) harmony. It. *armonia*. Fr. *harmonie*.
L. *harmonia*.

ESCARMUSCHIS, *n.* (p. 8. 22.) an *scarmouche* (p. 177.) Fr. *escarmuche*; skirmishes: hence *escharmouschit*, (p. 121.) skirmished.

ESCHET, *n.* (p. 208.) forfeiture. Fr. *escheate*, à *escheoir*, which expresses the devolving of a vassal's possession to the feudal lord.

ESTIN, (p. 95.) eastern. Common pronunciation.

ETTYN, *n.* (p. 98.) a giant. A. S. *eten*. Hence, *red-ettyn*, the red giant; forte à A. S. *etan*, to eat; hence an *anthropophagus*. The Berserkers of the North were accustomed, in the paroxysms of their fury, to devour human flesh, and drink human blood; and hence probably the romances of giants and etens, that devoured quick men.

The prophecies of Rymour, Bede, and Marling,
And of mony uther plesand history
Of *Reid Etin* and the *Gyre Carling*,
Comfortand the, quhen that I saw the sory.

Lindsay's Dreame, p. 225. 1592.

EUOIR-BANE, *n.* (p. 30.) ivory. Fr. *yvoire*. L. *ebur*.
Thus also, *Quhaillis bane*, in Hailes' Bannat. poems. Ivory is denominated *alpes bon*, in the following passage:

Thai made hir bodi blo and blae,
That er was white so *alpes bon*;
Seththen seyd he to his men,
Prisouns hir swithe anon;
Hunger schal sche han ynouz;
Mete no drink zif hir non;

Litel

Litel no miche that loke wel,
Til this tvelue days be comē & gon.

Legend of St Katherine, ms.

EXPREME, v. (p. 54.) Fr. *exprimer*, to express.

EXTREE, n. (p. 75.) axletree. A. S. *æx*. It. *axe*. B. *axe*.

FACIL, *adj.* (p. 23.) Fr. *facil*; easy, not difficult.

FAIRD, n. (p. 65.) passage. Teut. *fabrt*. Sw. *färd*, as in *herfärd*, a military expedition. A. S. *fær*, & *utfare*, an expedition; from A. S. *faran*; Teut. *fabren*, to go.

FALCONS & HALF FALCONS, (p. 64.) a species of cannon about three inches in calibre. The half falcon, or fauconnean, is about one inch eleven lines in calibre, and six feet and an half long. In naval engagements, they were generally used as reserves when the principal cannon were dismounted. The artillery employed by James V. against Tamtallon, consisted of "two great cannons, thrown mouth-
"ed Mow and her marrow, with two great boteards
"and two moyans, two double falcons, and two quarter
"falcons."—*Lindsay of Pitscottie*, 4th, p. 143. According to the same author, Crook Mow and Deaf Meg were employed against the castle of St Andrews, after Card. Beaton's death, p. 191.

FALDOMIS, n. (p. 160.) fathoms. A. S. *fæthm*. B. *vadem*.

FALOW, n. (p. 286.) fellow, companion.

FALSED, n. (p. 284.) falsehood; quas. *falsbed*; whence *fulset*. *Falschip*, a different form of the same word, likewise occurs; as,

This world wileth thus y wat,
Thurch *falschip* of fair hat;
Where we go bi ani gat,
With bale he ous bites.

Legend of St Katherine, ms.

FALT, n. (p. 114.) want. Fr. *faulx*.

FALTIT,

FALTIT, *v.* (p. 189.) committed a fault; to fault.

FAME; also spelled *faem*. A. S. *fam*.

FARD, *v.* (p. 25.) Fr. *farder*; to paint, to embellish. *To fard and lard*, a proverbial expression.

FASSONS, *n.* (p. 29.) Fr. *façons*; fashions.

FAUCHT, *pret.* did fight.

FEDE, (p. 261.) Al. *fede*; Sw. *feyd*; B. *væde*; L. Barbs *faida*: Feud; the enmity between a murderer and the natural avengers of blood.

FELLOUNE, *adj.* (p.) It. *fellone*; Fr. *felon*; A. S. *felle*: Fierce, cruel. *Felloune force*, (p. 22.) mere force; *felloune sounde*, (p. 60.)

Clariodus was war, and weill him knew,
That the grit Came cum him to persew.
He ruschit upon him with ane *felloun* feir,
And with his sword him to the sadill schare.
His corpes deuidit into pairtis two;
Syne to the (Turkis) king he did ry^t so.
The heathin wounderit upon that *felloun* deid.

Clariodus & Meliades, MS.

FELTRIT, (p. 106.) entangled. It. *feltrare*. Fr. *feultrier* & *feutrer*. In the Cumbrian dialect, *faltered* signifies *dishewelled, revelled*.

FEYRD, (p. 99.) fourth. Teut. *viert*; the Belgic pronunciation early adopted in Scotland.

FINKIL, (p. 104.) *Fȳnel*, Ælfric.; *fenchel*, Teut.; *venckel*, B.; *venikol*, Al. In the Lincolnshire dialect, *fenkel*, fennel.

In somer, quhen flouris will smell,
As I fure our fair feildis and fell,
Allone I wanderit by ane well,
On Weddinsday;
I met a cleir under kell,
A weil-fard may.

Scho had one hat upon her heid,
 Off clever cleir, bayth quhyt and reid,
 With catcluke strynklyt in that steid,
 And *fynkil* grene ;
 Wit ze weill to weir yat weid,
 Wald weill her seine.

Bannatyne ms.

FLASCHAR, (p. 200.) flesher, butcher, or executioner ;
 from *flasche*, (p. 91.) flesh. A. S. *flasc*. Teut. *fleisch*.
FLET, *adj.* (p. 98.) prosaic, in prose ; (*pede soluta*) quas.
fiat.

FLEYITNES, *n.* (p. 60.) fear.

FLUREISE, *n.* (p. 58. 268.) budding, or flourishing ; &
fleurir, to bud, to flourish.

The feildis grene, and *flureist* meidis,
 Wer spulzeit of thair plesand weidis.

Lyndsay's Poems, p. 43. 1592.

FLEUME, (p. 104.) Teut. *fluyme* ; phlegm. *Feume* (p. 104.)
 is a contracted form of the same word ; *fleume*, transposed
feulme, and softened *feume*.

FOLIFUL, *adj.* (p. 195.) foolish.

FORFAYR, *v.* (p. 100.) to miscarry, perish ; *foran*, A. S.
 & *for* ; (insep. prepos.) like the German *ver*, often sig-
 nifying, in English, *mis*. A. S. *ferfaran*. B. *veraneren*,
 to perish. Fr. *forfeure*, to transgress, incur a forfeiture.

Quhat can I help howbeit he sowld *forfair*,
 Ye ken richt weill I am na medcynnar.

Lindsay's Interludes, ap. *Pinkerton's*
Anc. Poems, vol. ii. p. 41.

The word frequently occurs in the old romances, and me-
 trical legends ; as in the following curious passage of the
 legend of Martha and Mary.

The king of Marselles being converted by Mary to
 Christianity, undertakes a pilgrimage to Rome, by sea.

The Queen, who was pregnant, desires to accompany him ; but the king objects to her design, from a superstitious notion, still entertained by sailors, that it is dangerous to sail in the same vessel with a woman in labour.

The prince seyde, dame, nay,
With me wenden thou ne may :—

No, were the se neuer so milde,
And a woman were with childe,
In schippe with trauel bi stadde,
Alle we mizt be sore adradde ;
Men wold siggen ī awhile,
That thai weren in great pile :—

Bot zif sche soner were unbounde,
Sche mizt dye in a stounde,
In schip bifor ous euerichon ;—

Therfor thou may nouzt with me gon.

The intreaties of the princess, however, prevail. The ship sets sail ; a storm arises ; the Queen is taken in labour, and dies in child-bed. The faith of the king begins to waver ; and, rather than commit his living child and dead consort to the waves, he exposes both on a rock in the sea, which afforded no place of sepulture. He leaves them with the following expression :

Zif that he be god almizté,
Now on her soule haue mercie ;
And this child he kepe fram care,
And let it neuer nouzt *forfare*.

The king arrives at Rome, and is informed by St Peter that his wife and child are both alive. On his return, he passes by the rock where they had been exposed.

And when thai neize that rock were,
A litel child thai seizen there,
Adoun at the fot of the hille,
The se it was comen tille ;

Ther

Ther with it made michel gale,
 With gret stones and with smale,
 And played with burbels of the water :—
 Wel ioieful then was the fader ;
 As it is euer childes wone,
 There playd his litel sone.

Legend of Martha and Mary, ms.

On the approach of the mariners, the child flies to its mother, whom the king discovers to be only asleep, and returns with great joy to Marseilles.

FORBEARIS, *n.* (p. 291.) ancestors.

FOUND, *v.* (p. 90. 98.) A. S. *fundan*, to go.

FREVOLE, *adj.* (p. 187.) Fr. *frevole*, frivolous.

FORREOUR, (p. 153.) forager ; from *forrais*, (p. 22.) foraging excursions.

FUMETERRE, (p. 104.) Fr. Fumitory. L. *fumaria*.

FUSTEAN, *adj.* (p. 66.) soft, elastic, and compressible as the down of cotton. Hence, *fustean skonnis*, cakes leavened, or puffed up, or *fozzy*. The phrase is still current in Angus, and the east coast of Scotland.

FYIR-SLAUCHT, (p. 93.) & FYIR-FLAUCHT, lightning ; also termed *slew-fire*. A. S. *slean*, to strike.

FYNE, *n.* (p. 130.) L. *finis*. Fr. *fin*, the end.

GALMOUDING, (p. 102.) gamboling ; *ab antiq.* Fr. *jalme pro jambe* ; hence, *jalmade* or *gealmade*, *gambade*.

Castand *galmoundis* with bendis & bekis ;

For wantones sum brak thair nekis.

Complaint of Schir David Lyndesay, p. 266.

GALZARDIS, (p. 102.) gay dances ; Fr. *galliarde*. The *galliard* was a favourite dance at the court of France. Lindsay of Pitscottie mentions it as one of the entertainments prepared by the Duke of Vendome for James V. when he visited that court. The substantive *galliard*,

or *galyard*, the beau of former times ; or the character which combined the beau and the warrior. The term is applied by Skelton to King James IV. who perished at Flodden.

Ye thought ye did yet valiantlye,
Not worth three skippes of a pye ;
Sir Skyr Galyard, ye were so skit,
Your wil than ran before your wyt.

Skelton against the Scottes.

Hence, the adverbial, *galzeardlie*, gallantly.

Of horsmen montit *galzeardlie*,
Fiue hundreth thousand verralie.

Lindsay's Poems, p. 86. 1592.

GAR, *v.* (p. 1.) to force, to cause. Al. *garen* ; Sw. Goth. *gara* and *gera* ; Isl. *giora* ; Celt. *gar* : Force, strength.

GARTEN, *n.* a garter.

GARNISON, *n.* (p. 8.) Fr. *garnison*, a garrison.

GLAR, *n.* (p. 105.) mud, mire. Fr. *glaire*, *glastre* ; slime, sea-ooze.

GLASPI, *n.* (p. 109.) clasps.

GLAYKIT, *adj.* (p. 219.) light, full of tricks, a glaykit hussey ; a light, thoughtless girl ; a *baloc* : which term is of common use in the south of Scotland. *A glaikit callan*, a boy full of tricks. *To give one the glaiks*, to put a trick or cheat on a person. *Glaiks*, a species of toy, or puzzle.

I think sic giglottis ar bot *glaikit*.

Lindesay, in contempt of syde taillis, p. 308. 1592.

Get I thame, thay sall beir thair paikis,

I se thay play'd with me the *glaikis*.

Lindsay's Interludes, apud Pink. *Anc. Poems*,
vol. ii. p. 156.

GRAMARIARIS, *n.* (p. 27.) grammarians.

GRAIF, *adj.* (p. 275.) grave, sagacious.

GRE,

GRE, (p. 229.) Fr. *gre* & *degre*, degree; to bear the *gre*, to hold the principal rank or place. *Gre* is used absolutely, or by way of eminence; *gre of gentreis*, degree of gentry (p. 234.); *greis of comparison*, degrees of comparison, (p. 250.)

GOILK, *n.* (p. 60.) the cuckow, a fool.

I leue the *goik*, quhilk hes na sang but ane,
My musicke, with my voice angelicall;
And to the guse ze gif, quhen I am gane,
My eloquence, and tongue rhetoricall.

Lindsay's Complaint of the Papingo, p. 221.

The name of this bird is derived from its cry, in almost every language.

GOULMAU, *n.* (p. 60.) the gull, or cormorant; termed also, by the common people, the *gormaw*.

Next come the *gorgoul*, and the graip,
Twa feirfull fowls indeed.

Birrell's Passage of the Pilgremer.

I suspect that the fowls here intended, are, the griffin and the gorgon; by the last of which the author probably meant the harpy.

GRATHIT, *v.* (p. 61.) A. S. *geradan*, to prepare, to equip, make ready.

Whar be thine cokes snelle,
That schuld go to *graythe* thi mete,
With swot spices for to smelle,
That thou wer neuer ful to frete:
To make thi foule flesche to swelle,
That wilde wormes schal now ete;
And ich haue the peyne of helle,
Thurch thi glotonie and gete.

Disputisoun bitwen the Bodi & the Soule, ms.

GRENE-SIRENE, (p. 60.) the greenfinch; so denominated
from

from the sweetness of its song. It is commonly called the *green linnet*.

GRUMIS, (p. 105.) grooms. A. S. *gruma*, a servant.

GUK, (p. 60.) the cry of the cuckow ; an imitative word, as the name of that bird is in almost every language. This word seems connected with the Danish name of the cuckow, *kuckkuck* ; B. *kockkock*. Thus, also, in Montgomery's poem of the Cherry and the Slae, stanza second, many of the same imitative words are employed which occur in the Complaynt of Scotland.

The cushat crowds, the corbie cries,
The cucko *cuks*, the pratling pyes,
To geck her they begin :
The jargoun of the jangling jayes,
The cracking craws, the keckling kayes,
They deaved me with their din.

GULSET, (p. 104.) the jaundice. *Black gulset*, black jaundice. In Galloway, and the west march of Scotland, it is commonly pronounced *gulsoch* ; A. S. *gealwe-seoc*, the yellow sickness ; termed also by Somner *geal adl*, yellow ail.

GRYTUMLY, *adv.* (p. 31.) greatly.

The whole *gritumly* discouraged his nobles.

Lindsay of Pittscottie's History, p. 64. 4to.

The termination *um* is common to the Icelandic and Saxon dialects ; *oferrum*, afar.

Minot's Poems, p. 29.

In Saxon, both adjectives and substantives, in the ablative, are frequently used adverbially ; as, *wundrum litel*, *wundrum sceorta* ; wondrous little, wondrous short.

GYLMIR, (p. 103.) an ewe two years old ; Isl. *gimbur* ; hence also *lam-gimber*, an ewe-lamb which is one year old. A lamb is smeared at the end of Harvest, when it is denominated a *hog* ; hence the phrase *harvest hog*. After being

being smeared the second time, an ewe-hog is denominat-
ed a *gimmer* ; and a wedder-hog a *dymond*.

GYRSE, *n.* (p. 30.) A. S. *gers* ; pronounced *gerse*, grass.

GYRTH, (p. 183.) a shelter, an asylum. According to
Skene, *girth* and *girthol* denote a sanctuary ; A. S. *geard*,
an area.

HAGGIS, (p. 64.) haques or haquebutts, so denominated
from their butts, which were crooked ; whereas those of
hand-guns were straight. *Half-haggis*, or *demibaques*, were
fire arms of smaller size ; and are mentioned, as well as
bagbutts of croche, in Brander's ms. cited by Grose in
his Treatise on Ancient Armour, and History of the
English Army. By the statute of 33d of Henry VIII.
the hagbutt was required to be one yard in length, stock
and barrel. The *carrier*, of the same calibre and strength
as the harquebus, having a longer barrel, required more
powder. The firelock, termed the *dragon*, which was
carried by dragoons, was sixteen inches in length, and of
full musquet bore.

HAGBUTTIS *of croche*, (p. 64.) Fr. *arquebus a croc*. The
arquebus with a hook, cast along with the piece, which
served to fix it down to a kind of tripod or small carriage.
It varied in length and calibre, from the smallest cannon
to the musquet. Hence *bagbutaris*, (p. 9.) musqueteers.

HAIL, *v.* (p. 62.) to haul, or hale. Fr. *haller*. B. *halen*.

HAILSE, *v.* (p. 65.) to hail. Chaucer, *hailsin*. Al. *hei-*
lizen. Mc. Goth. *hails*.

And first scho *hailt* him, and then the queine,
And then Meliades, the lustie ladie scheine.

Clarendon & Meliades. ms.

HARDYN, (p. 150.) cloth made of the coarsest part of flax,
after dressing ; sackcloth. The phrases *hardyn-sack*, *har-*
dyn-yarn, are in common use. It is often pronounced
harn, as in Burns's Tam O'Shanter—

Her cutty sark of Paisley *barn*,
That when a lassie she had worn.

The word is derived from *hardis*, stupa, the refuse of flax after dressing ; *berde*, fibra lini. *Kilian*.

That not of hempe ne *heerdis* was. *Chaucer*.

The finer part of the *hards* of lint is termed the *brerdes*.

HARDYN-PAN, *n.* (p. 241.) harn-pan ; the skull. Teut. *hirn panne*, or *hersen panne*. Dan. *hierne*. Goth. *thairn*. *Heued pan* is also used ; as,

Arthour came redeinde in this cas,
For Sir Antour desmaied was :
He smot amidward the pres ;
So grehounde doth out of les ;
A geaunt sone he toke anne
Thurch out helme and *heued panne*.

Arthour & Merlin, MS.

HATRENT, (p. 69.) ; also **HEYTRENT**, (p. 272.) hatred.

The same analogy prevails in other words ; as,

With cote unclene clame *kinrent* to sum cuke.

Lindsay's Complaynt of the Papingo, p. 223. 1592.

Monie ane knicht, barroun and *banrent*,

Come for to se that awfull tornament.

Lyndesay's Justing, p. 318.

HAYR, (p. 91.) hoar. A. S. *har*.

HAYRSCHIP, *n.* (p. 8.) herrying, or plunder ; pronounced often *heirischip*. A. S. *heriscip*. From A. S. *here*, an army.

All men makis me debait,

For *heirischip* of horsmeit : *i. e.* stealing of horse-corn.

Pinkerton's Anc. Scottish Poems, p. 193.

HARTLY, *adj.* (p. 11.) hearty.

HEDE-VERKIS, (p. 56.) head-aches. A. S. *werc pain*.

The phrase occurs in the Lancashire and Northumbrian dialects ; as, *head-wark*, or *head-warche* ; and *teeth-wark*.

HEDE-STIKKIS, (p. 64.) a species of artillery ; likewise denominated *stock-fowlers* and *staggs*. Vid. *Saikyr*.

HEISAU,

HEISAU, (p. 63.) a sea cheer, contracted of *heeze all*; *heeze*, *heis*, or *heys*, to lift. A. S. *heahsian*. Fr. *bisser*. B. *hiissen*. Hence the popular word *heezy*, a rousing, a scolding, or fight. Thus, in the ballad of Scornfu² Nancy—

My gutcher left a good braid sword,
 Tho' it be auld and rusty;
 Yet ye may take it on my word,
 It is baith stout and trusty:
 And if I can but get it drawn,
 Which will be right uneasy,
 I shall lay baith my lugs in pawn,
 That he shall get a *heezy*.

Ritson's Scottish Songs, vol. i. p. 183.

By a similar analogy, *stour*, dust, is used metaphorically to signify a fight.

HERRY, *v.* whence **HAREYT**, (p. 210.) to plunder. Fr. *harier*. A. S. *herian*. Sw. *heerja*, bello infestare.

HERBERYE, (p. 210.) harbouring, or entertaining. A. S. *herberga*. B. *herberge*. Sw. *harberge*, diversorium.

HEUGH, *n.* (p. 61.); A. S. *heolh*; a deep rugged valley, or small glen. It is exactly the contrary of a rock or steep hill, as it is interpreted by Ruddiman, in his Glossary to Douglas's Virgil. *Hingand heuch* is a glen, with steep over-hanging braes or sides.

HOG, *n.* (p. 103.) a young sheep before it has lost its first fleece; termed *harvest-hog*, from being smeared at the end of harvest, when it ceases to be called a lamb. Kelham, in his Norman dictionary, interprets **HOGETZ**, young wedder sheep. But this is probably erroneous, as the terms *ewe-hog* and *wedder-hog* are current among the peasantry; and the editor never has seen an authority which restricts the term to the male.

And beleue weil ze ar bot doggis ;
 Thocht ze stand in the hiest gre,
 Se ze bite nouthur lambis nor *boggis*.

*Lindesay's Complaint of Bogsche, the Kingis
 Hound*, p. 303. 1592.

HOLSUM, *adj.* (p. 59.) ; also **HOLISUM**, (p. 103.) whole-
 some.

HOLABAR, (p. 63.) a sea cheer, probably a direction to
 employ the bar of the capstan ; quas. *holla ! bar !*

HOLT, *v.* (p. 62.) to halt.

HOSTE, (p. 104.) cough. A. S. *huest*. Swed. *hosta*.
 Germ. *huste*. Dutch, *boeste*.

HOU, (p. 59, 61.) hollow ; the how of a ship ; the hol-
 low part, or hold ; also a sea cheer, *holla !* (p. 62.)

With hypocritis, ay slyding as the sand,
 As humloik, *how* of wit, and vertew thin.

Adhortatioun prefixed to Lyndsay's Warkis,
Edin. 1592.

HUDDIT, *adj.* (p. 60.) hooded. The *huddit* crow is the
 raven or carrion crow, commonly termed the Hoddy crow.

JANGLE, *v.* (p. 60.) the cry of the jay. Fr. *jangler*.

He could wirk windaris, quhat way that he wald ;
 Make a gray gus a gold garland ;
 A lang spere of a bitill for a berne bald ;
 Nobles of nutschellis, and silver of sand.
 Thus jowkit with juxters the *jangle* ja.

Holland's Houlate, ap. *Pinkerton's Scottish Poems*,
 vol. iii. 180. 1792.

JARGOLYNE, *n.* (p. 60.) jargoning ; both are popular words,
 and probably of imitative origin, denoting the mingled
 singing of birds. *Jargon*, in French, denotes indistinct
 elocution ; and Menage has produced various etymologi-
 cal derivations, which, in imitative words, can seldom be
 depended

depended on. *Jargoning* is used by Chaucer ; but *jargolyne* is a more common popular expression. *To jarg*, to make a single sharp shrill noise ; *to jargle*, to produce a repetition of such sounds.

IMPESCME, v. (p. 202.) and EMPESCHE, (p. 87.) ; Fr. *empêcher* ; to hinder.

IMPORTABIL, (p. 190.) insupportable.

INDOCTRYNE, v. (p. 97.) to instruct.

INDOLE, (p. 196.) soft, inactive, indolent.

INFANG, (p. 164.) a term both popular and forensic. *In-fang* and *outfang* seem, in the popular language of the Borders of Scotland, to have comprehended all the different kinds of theft and reif. The first seems to have signified the seizing a thief, *red-hand*, or *back-berend*, and *hand-habend* ; the second comprehending every other species, as in the following passage—

But when the Scots did hear that stile

King David resided in Carlisle,

With *out* and *in-fang* they disturbed his court.

Scot of Satchells' Hist. of the Name of Scot, p. 29.

Skene mentions various acceptations of the phrases *out-fang* thief, and *in-fang* thief. " In the auld laws of the Brittons, made by King Edward, *in-fang* thiefe is a liberty or power pertaining to him quha is infest their with, to cognosce upon theft committed by his awin man, takin within his awin dominion and lands ; and *outfang* thiefe is an foran thefe, quha comes fra an uther man's land or jurisdiction, and is taken and apprehended within the lands pertenant to him quha is infest with the like liberty. " This is probably the original signification of the phrase. A. S. *fangan*. B. *varghen* ; to seize or apprehend. The word is frequent, both in common language and popular ballads. Somner

(on *fangen*) cites the following verses concerning Machiavel, in what he terms the Northern dialect :

Machil is hanged,
And brend is his buks :
Thogh Machil is hanged,
Yet he is not wranged ;
The dil has 'im *fanged*
In his kruked kluks.

INGYNE, *n.* (p. 70.) ; *L. ingenium* ; genius, wit, intellect.

JOY, *n.* (p. 101.) joe, or love. Fr. *joie*.

ISCHING, *n.* (p. 152.) issuing.

JUSTIFIET, (p. 178.) subjected to justice. Fr. *justicier*.

KAR, left ; *kar* hand, *kar* kluk, left hand. Gael. *cearr*, awkward, left-handed.

KEBBIS, ewes, the lambs of which have died soon after being produced. Ewes are said to *keb*, when their lambs die early, and they are suffered to go *yeld*. A *keb* lamb ; a lamb, the mother of which dies when it is young. *Kebber*, an old English word, of which Skinner has given some pleasant etymologies, has the same signification. Gouldman, in too general terms, interprets it *ovis rejicula*.

KEIST, *v. pret.* (p. 240.) did cast.

KEKKYL, *v.* (p. 60.) to cackle ; Teut. *kaekelen* ; an imitative word, expressing the cry of a hen or jay, and, metaphorically, a short and quick laugh.

Bark like ane dog, and *kekil* like ane ka ;

Blait like ane hog, and buller like ane bull ;

Gail like ane goik, and greit quhen scho was wa.

. *Lindsay's Complaint of the Papingo*, p. 187. 1592.

KYL, (p. 60.) a kiln ; pronounced *kill* in many of the provincial dialects of England, as well as in that of Scotland. To cry as if the kill war on fire ; a common phrase, to express making a great noise. I am ignorant of the origin

gin

gin of the phrase ; and the popular account is totally unsatisfactory, as every one may perceive. “ A miller left
 “ a servant, who stammered in his speech, to watch the
 “ kiln, where oats were drying. By some accident, the
 “ kiln took fire. The servant run in great agitation to
 “ inform his master of the catastrophe, but, in his trepidation, was unable to utter a syllable. He continued
 “ staring and stamping for some time, when his master,
 “ alarmed, desired him to sing. The man immediately
 “ sung out lustily—

“ Tal-de-ral-al, the kill’s a fire ;

“ Tal-de-ral-al, it’s all in a low. ”

KYRN-MILK, (p. 66.) butter-milk, chern or churn-milk.

B. *kern* ; a churn or chern.

KYTTIL, *v.* (p. 103.) to tickle. A. S. *citelan*. B. *kittelen*.
 Teut. *kitzeln*.

LANDWART, (p. 66.) inland ; a landwart man, a man who lives towards the inland part of a country, and who is generally more boorish, or less polished, than the inhabitants of towns. “ Far to the *landwart*, out o’ sight o’
 “ the sea, ” is a common phrase among the fishermen on the coasts of Fife and Angus. Along the east coast of Scotland, the fishermen are chiefly of Flemish and Danish origin, and retain many words of their respective languages. They seem to have settled in small colonies, at that later period of Scottish history, when the Scottish nation was in habits of friendly intercourse with Denmark and the Low Countries. The broad Buchan dialect, as it is termed, is of this origin, instead of Pietish extraction, and is spoken in its utmost purity by the fishermen of Fife and Angus, but particularly at Buckhaven, on the Frith of Forth, and Davoch, on the Cromarty Frith, where they seldom intermarry with their neighbours.

LAN.

LANGORIUS, *adj.* (p. 1.) affected with languor.

LAUEROK, *n.* (p. 60.) A. S. *laferce* ; B. *lauwerick* ; the lark.

LASCHE, *adj.* (p. 191.) base. Fr. *lache*.

LEIFUL, *adj.* (p. 120.) lawful. Ital. *le*, law ; Fr. *ley* ; whence *leale*, *loial*.

LEUERAIRIES, (p. 231.) armorial bearings ; colours in heraldry. Fr. *livrée* ; whence the Scotch *liuaray*.

That brocht ane gounne of skarlot, gud and fyne,

That was weill furrin in potent rich armyne ;

Then blyth was this gud wyfe of hir *liuaray*.

Clariodus & Meliades, ms.

LEUYR, (p. 209.) rather, more willingly. A. S. *leofre*.

B. *liever* ; the comparative of *lief*, willing, pleased, dear.

A. S. *leof*. B. *lief*. Teut. *lieb*. It is also found contracted ; as,

I *leir* thair war not up and doun.

Lindsay's Interludes, Pinkerton's edit. vol. ii. 39.

LEYE, *n.* (p. 65.) a lea ; A. S. *leag*, a pasture ground.

A lea is a piece of flat and arable land, which has remained long untilled.

LEYSINGIS, (p. 70.) lies. A. S. *leasunge* ; hence *lesunge*, *losingeours*. Isl. *leysung*, perfidia.

LIME-POTTIS, (p. 64.) vessels full of quick lime, finely powdered, much used by the English in naval engagements. After gaining the windward of their adversaries, they were accustomed to sprinkle it copiously in their faces from the tops and shrouds. Matthew Paris, describing a sea-fight between the English and French, says,

“ Calcem quoque vivam et in pulverem subtilem re-

“ dactam, in altum projicientes, vento illam ferente,

“ Francorum oculos excæcaverunt.” *Mat. Paris, 50.*

The arrows of the archers, too, were sometimes headed with phials filled with quick lime. This species of

arms

arms is mentioned by Lindsay of Pitcottie, in the oration of the famous Andrew Wood of Largo to his men, before his engagement with Stephen Bull, p. 110.

“ Sett yourselves in order, every man to his awne room.
 “ Let the gunneris charge their artaillzianie, and the
 “ corsbows make them readie, with the lyme-pottis and
 “ and fire-ballis in our tops ; and lett us keip oure over-
 “ loftes weill with two-handit swords, and every gude
 “ fellow remember the weill of his country ; and, will
 “ God, for my part I shall shaw good example.” In this passage, I have generally followed a ms. in the Advocates Library, Edinburgh, as the printed copy of Pitcottie's history is modernized, not only in the orthography, but in the style ; obsolete words and phrases being very often exchanged for those of more common use, to the great injury of the true and pithy original.

Fyre-pottes and *fire-balles*, were compositions of the same kind. The *fyir-spear* (p. 64.) is the LANCE À FEU, a species of fusil united with a spear, much used before the invention of the bayonet. One of the inventions, for which a patent was granted in 1625 to Drummond of Hawthorndean by Charles I, seems to have been an improvement of this weapon. “ The second is a new kind
 “ of spear, with which any foot soldier, besides using
 “ it as a pike, may discharge five or six guns : this weapon may be named the projecting spear, or pike arque-
 “ bus.” The *pik*, (p. 64.) Fr. *pique*, is properly the spear with which infantry were armed, which was generally about fourteen feet in length ; the lance is the spear borne by cavalry, which was commonly about ten feet long : but these terms are often interchanged.

LYNTQUHIT, (p. 60.) a linnet. A. S. *linterwige*.

LISTARIS, (p. 63.) the small yard arms.

LINCHE, (p. 63.) linch-pin, or linspin, for belaying the ropes on. B. *leync*, *fulcrum*. Teut. *gelenck*, *junctura*.

A. S. *blinc*, a linch, or balk of ground.

LOPE, *v.* to leap; B. *loopen*, to run, to bound; A. S. *bleape*: Whence the English *leap* is derived.

LOUPE, *n.* (p. 161.) a loop.

LOUYNG, (p. 285.) praise. Fr. *louenge*.

LUSE, (p. 62.) to loof, or hale into the wind; a sea phrase.

Suppois the courte you cheir and tretis,

And fortune on you schynis and betis,

I rid you than a war *luse*! war le!

Suppois ye sale betwix twa scheittis,

Utheris has falit as well as ye.

Quyntene Scharw's advyce to a Courtier,

Pinkerton's Maitland's Poems, vol. i. p. 133.

LYCHTLIES, *v.* (p. 199.) to make light of.

LYCHTNIS, *n.* (p. 104.) the lights, or lungs; in common use; B. *lichte*. The word likewise signifies *cheerfulness*, *joy*. Thus, in an old legend, it is said, that, at the death of Adam,

Alle the *liztnisse* was aleyd;

Sonne and mone lorn her lizt,

Sex days and sex nizt.—

God that sit in heuen heyze,

Tok Adam soule that Seth it seize,

And bitok it Seynt Mizhel,

And scyd haue loke this soule wel,

And put it in sorwe and thesternisse,

Out of ioie and all *liztnisse*,

Til fife thousand winter ben ago,

Tvo hundred and eizte and tventi mo;

Fro the time that he ete

Of that appel him thouzt so swete,

So long for his gilt,
In his ward he schal be pilt.

Legend of the Death of Adam. MS.

The author of this legend details some curious Rabbinical fables. Among the rest, he relates how Eve first discovered that her progeny were subject to sin, and the assaults of "the fiend."

Adam hadde rewthe of his wiif,
And was alful of his liif,
And seyde, Eue, lat be thi fare,
And fond to bring me out of care :
Take Seth in thi compeynie,
And lok that thou fast heyze ;
Lade him to paradise to the zate,
And lat him abide ther ate ;
And lete him stonden in the sizt
(Of) God that is ful of mizt.
For he hath nouzt trespass so miche,
As haue we sikerliche ;
Ther fore he may the balder be,
To speke with ihū crist than we.—

Eue toke Seth anon,
And dede hem in the way to gon ;
Toward paradis anon thai go,
And the fende that was her fo,
Com and mett with hem tvaye,
Rizt amid in the waye,
And bot Seth in the visage ;
And afterward a gret stage,
In his visage it was ysene,
Wher stoden his teth kene.

Eve returns to Adam, and informs him of the assault of the fiend.

He com, and mett with ous tray,
 As we zeden in the way,
 And went toward paradys,
 Thus he bot him in the viis.

She likewise mentions that it had been denounced to Seth, that both Adam and Eve should be subject to death, for the space of 5001 and 25 winters.

Er that term be ago,
 And God that is ful of mizt,
 Be into erthe ylizt
 And haue ynomen kinde of man,
 And bathed in the flow jordan,
 Than schal Adam & Eue his wiif,
 Be anoint with oyle of liif.

When Adam dies, the author relates, that the angels, in the sight of Eve, buried the corpses of Adam and Abel, the last of which had lain unburied till the death of Adam. Eve and Seth lament Adam till "the seven day that was Sononday," when they were prohibited by an angel to indulge their sorrows on that day. Eve then commands Seth to write the history of Adam.

Seth anon rizt bigan,
 Of Adam that was the formé man ;
 Alto gider he wrot his liif,
 As Eue hade biden, Adames wiif,
 As telleth the boke that wele wot,
 In ston alle the letters he urot,
 For fir no water opon mold,
 Neuer greuen it no schold.

Tho Seth hadde writen Adames liif,
 And Eues, that was Adames wiif,
 Rizt in thilke selue stede,
 Ther Adam was wonto bide his bede ;
 In thilke stede, the bok he leyð,

As wise men er this han yseyd ;
 Ther Adam was wonto biden his bede,
 And leued it in thilke stede.
 And ther it lay alle Noes fode
 And no hadde nouzt bot gode ;
 Long after Noes fode was go
 Salamon the king com tho,
 That was air of dauid lond
 And Adames liif ther he fond ;
 And al in ston writen it was,
 And damaghed non letter ther nas :—
 For alle that euer Salamon couthe
 Thinke in hert or speke with mouthe,
 On word he no couthe wite
 Of alle that euer was ther write ;
 He no couthe oword understand
 That Seth hadde write with his hond.

Legend of the Death of Adam, MS.

Solomon entreats " the king of paradys " to inform him of the contents of the book : An angel appears for his instruction : and Solomon builds his temple on the place where Adam told his beads.

LYFT, the sky. " If the *lift* fall, we'll a' gather lave-
 " rocks ; " a proverb used when a person expresses
 improbable expectations. A. S. *lyft*. Al. *lufi*. D.
luffi. Isl. *loft*.

MACULAT, (p. 234.) defiled ; *maculatus*.

MALTALENT, *n.* (p. 34.) Fr. *maltalement*, ill will ; used by
 Chaucer.

MALIS, (p. 191.) mailings ; a term in common use, signi-
 fying small farms. A. S. *male*, a rent, a toll, or tribute.
A cow's mail, the rent of a cow's walk or grass.

MANNEIST, *pret.* (p. 159.) menaced ; Fr. *menacer* : whence

The swerf, and the sweiting, with sounding to swelt ;
 The weam-ill, the wild-fire, the vomit, the vees ;
 The mair and the migraine, with meaths in the melt ;
 The warbles, and the wood-worm, whereof dog dies ;
 The teasick, the tooth-ach, the titts and the tirles.

The painful poplesie, and pest ;
 The rot, the roup, and the auld rest ;
 With parlesse, and plurisie opprest,
 And nip'd with the nirles.

Montgomery, ap. Watson's Collect. of Poems,
vol. iii. p. 13.

Some of the diseases here particularized, occur in the popular song, " 'The auld man's mare's deid,' " which is still preserved in tradition.

MENTEME, *v.* (p. 48.) to maintain. *Mentenc* is the original form of the word ; but the other is of more frequent use, though it probably originated in the accommodation of the orthography to the rhyme.

MIRKNES, *n.* (p. 65.) darkness. *Isl. myrk, myrker. Sw. mærk.*

MISTER, (p. 55.) and **MISTERFUL**, (p. 194.) need, needy. *Fr. mestier, need. M. Goth. missa, want, defect.*

Thair cum the curlew a clark, and that a cunand,
 Chargit as chancellare ;
 For he could wryte wonderfare,
 With his neb for *mystar*,
 Upon the sea sand.

Holland's Hecate, ap. Pink. Anc. Poems,
vol. iii. p. 155.

Mistir, in Chaucer, likewise denotes a trade, according to the modern meaning of *Fr. metier ; Hisp. menester.*

MO, *v.* (p. 59.) an imitative word, expressing the cry of a calf ; sometimes also applied to that of a cow.

MONTH, *n.* (p. 99.) mount.

MONEY,

MONY, (p. 63.) many. *Many prices* is a popular phrase for a great price. *The kye brought many prices at the fair*, i. e. they sold dear.

MUDE, (p. 63.) mood, temper, disposition, energy of mind. A. S. *mod*. Ger. *mut*.

MUGUART, (p. 104.) mugwort.

MUIS, (p. 175.) Fr. *muids* & *muid*, from L. *medius*: Bushels. The word is in common use for a *measure*, as well as for a *heap*, the common signification of the A. S. *mosus*.

MURDRESARIS, (p. 64.) cannon of large size. Coriat, describing the cannon in the arsenal (of the Duke of Burgundy) at Zurich, says, " Among them I saw one passing great murdering piece; both ends thereof were so exceeding wide, that a very corpulent man might easily enter the same." The name was also applied to the *arquebus*, employed in firing from the loop-holes of towers during a siege. (Vid. *Sahj*.) It also signified *Murderers*, (p. 248.)

MULTIPLIN, *n.* (p. 123.) number, quantity.

MYSKEN, *v.* (p. 201.) to mistake. A. S. *mys*, *evl*; used as a negative particle; and A. S. *coman*; B. *kennen*.

NAUEN, *n.* (p. 141.) navy, shipping. The termination is Saxon.

NECHYR, *v.* (p. 59.) an imitative word, expressing the cry of a foal; in common use. Phrase—" To *nicher* like a new-speaned foal."

NEI, *v.* (p. 59.) to neigh.

NEEDFORCE and **NEIDFORSE**, (p. 125.) necessity. For emphasis, two words are united which have the same meaning, though one of them is derived from the Saxon, and the other from the French. A. S. *neod* & *neod*, vis. Fr. *force*, vis. *Neidforse* is used to express spontaneous combustion;

bustion ; also the fire produced by the friction of two pieces of wood ; also the phosphoric light of rotten wood.

NEIRIS, (p. 104.) reins. B. *nieren*. Swed. *niurar*. The nerys of a boar.

NEUO, *n.* (p. 118.) nephew.

NEURIST, *pret.* (p. 227.) nourished. Fr. *nourrir*.

NOK, *n.* (p. 64.) nook or corner.

NORTHIN, *adj.* (p. 95.) northerly.

NOUVELLES, (p. 185.) Fr. news.

During that nicht thair was nocht ellis,
Bot for to heir of his *nouellis*.

Lindesay's historie of Squyer Meldrum.

OBFUSQUIS, *v.* (p. 87.) darkens.

OLIMP, *n.* (p. 49.) Olympus ; always used, in the classical sense, to signify heaven.

ONDANTIT, (p. 199.) untamed, rude.

ONMAUEN, *adj.* (p. 103.) unmown.

ONREMEDABIL, *adj.* (p. 1.) irremediable, or incapable of being remedied.

OR, *prep.* (p. 23.) before. A. S. *ær*, changed into *or* by gross pronunciation, especially in the north of England, and in Scotland.

OSZIL, (p. 60.) the ouzle, or thrush ; also the blackbird. A. S. *osle*. Sometimes the ouzle, merle and mavis, are all distinguished from each other ; thus,

Syne, at the middis of the meit, income the menstrallis,
The *maviss* and the *merle* singis,
Osillis and *stirlingis*,
The blyth lark that begynis,
And the *nychtingallis*.

The Houlate, ap. Pink. Scot. Poems,
vol. iii. 177. 1792.

OULT.

OULTRAIGE, *n.* (p. 291.) Fr. *oultrage*; It. *oltraggio*; an outrage. Whence *oultrageus*, (p. 124.) outrageous.

OUTFANG, (p. 164.) vid. *Infang*.

OXEE, (p. 60.) the small hedge sparrow.

The editor has heard many rhymes repeated among the peasants concerning the loves of the wren and oxee, the smallest birds in Scotland. Thus, in the verses entitled “Lennox’s Love to Blantyre,” the following lines, in the conversation of Robin Red-breast and the Wren, are generally repeated thus—

Where’s the ring that I gae thee,

Of yellow gold sae fyne?

I gae’t to my love oxee,

A true sweetheart o’ mine.

This is more characteristic than the common reading,

I gae’t to a sodger,

which occurs in Herd’s ms. and the printed editions.

PAHT, *n.* (p. 111.) path.

PARTAN, (p. 249.) a crab. The word is of common use, and likewise occurs in ancient songs; as,

Will ye gang to Fife, lassie?

Will ye gang to Fife, lassie?

There ye’s e get partan-taes to pike,

And ye sall be my wife, lassie.

Fragment in Herd’s ms.

PASTANCE, *n.* (p. 100.) pastime.

Sa stil amang those herbis amiabill

I did remaine ane space, for my *pastance*.

Lindsay’s Complaint of the Papings, p. 191.

Thus pate thay ofe the time with faire *pastance*,

With mirthful breists bathit in *pleasance*.

Chloridas & Melader, ms.

PASUOLAN, *n.* (p. 64.) Fr. *passerolant*; a small species of artillery, mentioned by Rabelais—“à l’artillerie fut com-

“ mis le grand escurier Touquedillon : en laquelle furent
 “ contées neuf cent quatorze grosses pieces de bronze, en
 “ canons, double canons, baselics, serpentines, coulev-
 “ rines, bombardes, fauçons, *passevoulans*, spiroles, et autres
 “ pieces.” *Rabelais*, l. I. c. 26.

PAVEIS, *n.* (p. 64.) Fr. *pavoises*, or *pavisours* ; large shields, behind which archers were stationed. They were not only employed in sieges, but in naval engagements. The tops of the vessels were often covered by them, to protect the arquebusiers and archers. In Rhymer's *Fœdera*, vol. viii. p. 447, occurs an order for the delivery of certain military stores to Henry Loveney, treasurer of Queen Philippa, Queen of Sweden, Denmark, and Norway, in which, among the rest, are mentioned 40 *pavys*, pro stuffura navis.

PAUVAN, (p. 102.) Fr. *pavane* ; an old Spanish dance. The following account of it is given by Richelet : “ La
 “ pavane est un chant à deux tems : on la devise en
 “ grande et en petite ; celle ci n'a que douze me-
 “ sures en tout, de quatre en quatre mesures. Il
 “ faut qu'il y ait un repos et une cadence. La grande
 “ a trois parties, qui se terminent par des cadences dif-
 “ ferentes ; la seconde partie doit avoir deux mesures de
 “ plus que la premiere, et doit etre plus gaye ; la troi-
 “ sieme doit avoir deux mesures de plus que la seconde,
 “ et encore plus de gayeté. Cette danse n'est plus en u-
 “ sage ; elle est trop serieuse pour plaire a la vivacité de
 “ jeunes gens : les contre danses ou l'on ne garde ni me-
 “ sure ni cadence ni meme de bienséance, sont plus de
 “ leur gout.” The name was introduced with the dance, from France into Scotland, and is often mentioned ; as,

Cum on, Syr Flattery ; be the mess,
 We sall leir you to daunce,

Within

Within ane bonny littill space,
Ane new *paven* of Fraunce.

Lindsay's Interludes, ap. Pink. Scot. Poems,
vol. ii. 183. 1792.

The words *pavie* and *paw* seem to be contractions of this technical name. "To play sic a *pavie*, or *paw*," is a common expression in the south of Scotland. In Birrell's *Diarey, apud Dalrymple's Fragments*, p. 47, the following passage occurs: "The 10 of Julii, ane man, sume callit
" him a juglar, playit sic sowple tricks upon ane tow,
" qlk wes festinit betwix the top of St Geill's Kirk
" steiple and ane stair beneathe the crosse, callit Josias
" close heid, the lyk was nevir sene in yis countrie, as
" he raid doune the tow, and playit sa maney *pavies* on
" it." In the ballad of Gillicrankie—

The durk and door made their last hour,
And prov'd their final fa', man;
They thought the devil had been there,
That play'd them sic a *paw* than.

PERDURABIL, adj. (p. 137.) lasting.

PERIS, n. also *PARISE*, (p. 261.) parish. *Fr. paroisse.*

PETULUS, adj. (p. 31.) populous.

PEW, v. (p. 60.) an imitative word, expressing the plaintive cry of young birds. I have heard a nursery tale, very similar, in many respects, to the tale of the "Grim White Woman" of Mr Lewis, in which the spirit of a child, in the form of a bird, is supposed to whistle the following verse to its father:

—Pew-wew, pew-wew,
My minny me slew.

The word frequently occurs in the poets; as,

We sall gar chekinnis cheip, & gairling's *pew*.—

Lindsay's Complaynt of the Pape, p. 208. 1592.

Birdis, with mony pieteous *pew*,
 Efferitlie in the ayr thay flew,
 Sa lang as thay had strenth to flee,
 Syne swatterit down into the see.

Lyndsay's Monarchie, p. 40. *Edin.* 1592.

It is sometimes applied to the shrill cry of birds of prey :

Sing like the merle, and craw like the cok ;
Pew like ane gled, and chant like the lauerok.

Lindsay's Complaint of the Papingo, p. 187.

1592.

PIETT, (p. 60.) a magpie ; according to popular superstition, a bird of unlucky omen. Many an old woman would more willingly see the devil, who bodes no more ill luck than he brings, than a magpie perching on a neighbouring tree.

PISSANCE, *n.* (p. 11.) Fr. *puissance* ; power.

PLASMATOUR, *n.* (p. 41, 194.) former, maker, *πλασματωρ*.

Thir monarcheis, I understand,
 Preordinat war be the command
 Of God, the *Plasmatour* of all,
 For to dounthring, and to mak thrall.

Lindsay, p. 106. 1592.

PLAT, *adj.* (p. 103, 109.) flat ; to fall plat. B. *plat*, broad, flat ; as *platte hand*, the open hand. It is used by Chaucer ; and is frequent in popular language ; as, *plat* foot, or, as it is often pronounced, *platch* foot, a foot that has no curvature in the sole. Hence, too, the adverb *aplat* ; as,

Colocamluus, an hoge man,
 Smot so to Leodegan,
 That he *aplat* fel of his stede,
 Bothe mouthe and nose gan blede.

Arthour & Merlin, ms.

POSE, *n.* (p. 138.) a secret treasure. Prov. " You have
 taken

taken your mark by the moon, like the man who hid his pose in the ploughed land." A. S. *pusa*, a pouch, a purse.

Se thearfa bearth amptige pusan. Fr. *posè*, a deposit.

POKKIS, *n.* (p. 64.) bags. A. S. *pocca*, *poccca*, & *poha*.

POPIL, *n.* (p. 88.) poplar.

POURBOSSA, (p. 62.) a sea cheer.

POTENT, *n.* (p. 254. 286.) a crutch, a walking staff, a stake. Fr. *potence*, a staff, a gibbet.

PREFFER, *v.* (p. 102. 291.) to exceed, to excel. L. *præfero*.

PROCHANE, *adj.* (p. 5.) near, neighbouring. Fr. *prochain*,

PRODIG, *adj.* (p. 221.) prodigal.

PULCIS, *v.* (p. 217.) impels. L. *pulso*.

PULDIR, *n.* (p. 31. 65.) powder, dust. Fr. *pouldre*.

PULPELA, (p. 62.) a sea cheer; quas. *pull pull a'*.

PUND, *v.* & PUNDFALD, *n.* (p. 154.) to seize cattle trespassing on a person's ground, and shut them up in a fold: hence termed *pundfald*. A. S. *pýndan*.

The most curious instance of "punding" that I have found, is the following:

Down in ane midow, besyde ane busk of mynt,
I socht myself, and I was sevin zeir tynt,
Zit in ane mist I fand me on ye morne,
I hard ane *pundler* blaw ane elrich horne;
And syne besyde me in ane midow grene,
I saw thre quhyte quhailis semelie to be sene.
Thair tedderis wes of grene gersshopperis hair,
Off mige schankis baith clene quhyte and fair;
Thair tedderis wer maid weill grit to graip,
W^e silkin schakillis and sowlis of quhyte saip.
This *pundler* was fast faynand for to find
Thir quhailis thre upoun his gers to *pind*:
He had ane cloik, weill maid and wounder meit,
Off ganand graith of gude gray girdill feit.

Ane

Ane cleirly coit maid in courtly wyiss
 Of emmet skinnis w' mony sketh and plyiss;
 Ane pair of hoiss maid of ane auld myll hopper,
 Ane pair of courtly schone of gude reid copper,
 Ane heklit hude maid of the wyld wode sege,
 Trest weill this *pundlar* tho' him no manis pege;—
 He bare ane club maid mony ane carle coy,
 Maid of ane auld burd of the ark of Noy.
 He draif thir thre quhailis into ane lie;
 Ane him swelleit, and bair him to the sie,
 And thair he levit on lempettis in hir wame,
 Quhill harvist tyme yat hirdis draif thame hame.

Lichtoun's Dreame, Bannatyne ms.

PUNIRITE, (p. 221.) penury.

QUHA, (p. 170.) who. A. S. *hwa*.

QUAIK, v. (p. 60.) the cry of the duck. B. *quack*.
 Isl. *kuak*.

QUHAP, n. (p. 60.) the curlew.

QUHAYE, (p. 66.) whey. *Flot quhaye*, a common dish in all the pastoral districts of Scotland, formed by boiling the whey after it is expressed from the cheese curds, with a little meal and milk, when a species of very soft curd floats at the top. A. S. *hwæg*; whence *whig*, the sour part of cream, which spontaneously separates from the rest; the thin part of a liquid mixture.

QUHILK, (p. 60.) an imitative word, expressing the short cry of a gosling, or young goose.

QUHRYNE, v. (p. 59.) an imitative word, expressing the cry of swine.

They maid it like a scraped swine,
 And as they cow'd, they made it *whryne*.

*Montgomery's Flyting, ap. Watson's Collect. of
 Scottish Poems, vol. iii. p. 19.*

QUOD,

QUOD, (p. 166.) quoth; A. S. *cwoath*. The Saxon character which expresses *th*, is often confounded with *d* in mss. and in books printed in the earliest periods of typography.

RA, *n.* (p. 62.) the sail-yard. B. *ree*. Isl. *raa*.

RAIBANDIS, (p. 62.) the robbins (i. e. *ra bands*) or small lines which fasten the sail to the yard, being reeved into the eylet holes in the sail under the head-rope. The phrase, "cutting the raibandis," alludes to a mode of furling the sails to the yards, similar to that still practised in the Mediterranean, where bands of rushes and long grass are employed, which are cut or torn when the sails are unfurled.

RAMMASCHE, *adj.* (p. 59.) collected. Fr. *ramasse*.

RAMMEL, *adj.* (p. 57.) branchy. Fr. *rameux*.

RAIF, *n.* & *v.* (p. 264.) to rob; also robbery, reif. A. S. *reafian*, to rob: hence, reft, plundered, bereaved.

RASCHIS, *n.* (p. 65.) rushes. A. S. *resc*; hence, *a rusk cap*, a cap of rushes: a phrase still of common use.

RASCHE, *v.* (p. 103. 193.) to make any forcible exertion, to pull, to break. Fr. *arracher*. Teut. *erhaschen*, "to rashe through a darg," to perform a day's work hastily.

RAUISAND, *part.* (p. 3.) ravening; *quas.* ravishing.

REDE SCHANKE, (p. 60.) the fieldfare, pronounced *felisfire*; from which name probably originated the nursery story of the fieldfare burning its feet when it wished to domesticate with men like the robin-redbreast.

REPREME, *v.* (p. 242.) repress.

REUYN, *part.* (p. 25. 31. 107.) riven; from B. *riive*. Isl. *ryfa*.

REIK, *n.* (p. 65.) smoke. A. S. *rec*. B. *rouck*. Teut. *rauc*.

RENZE, *v.* (p. 63.) to rein. When used substantively, it signifies the rein of a bridle. Fr. *renes* or *resnes*.

REPROCHA,

REPROCHA, *n.* (p. 198.) a reproach. Fr. *reproche*.

REU, (p. 125.) the herb rue.

REU, *n.* a line, a row; "the plane reu of a window," the wooden board or level on which it rests; "window sole," in the modern phrase, "on a rew," Chaucer in *Alene*; "all by rew," all in a row:—and hence

REUIS, *n.* (p. 118.) streets.

RETERIT, *adj.* retired.

REYDE, *adj.* (p. 98.) red.

REYME, (p. 66.) cream. A. S. *ream*. Isl. *riome*.

The seriaunce dede as he hē bade,
With the may thai gan striue;
With swepes, and with scourges;
Bothe man and wiue:
The blod ran of hir flesche,
As water doth fram cliue,
Til thai wende al same,
The maiden wer oliue.

"Blessed be mi lord,
That was born in bedlem,
Of that swete maiden,
Brizt so ani lem;
Thou do as the teches,
Satanas thin em:
Methenke this paines swetter
Than ani milkes rem."

Legend of St Mergrete, ms.

ROY, (p. 99.) a king. Fr. *roi*. The word was in common use in Scotland till a late period.

Among thy angellis resaeue her in thy joy,
As thou that art of mercie prince and roy.

Clariodus & Meliades, ms.

The

The Gaelic *re* seems to be of French origin, and was sometimes used by the Lowlanders. It occurs in a satirical poem of the seventeenth century, which expresses the opinion of the Scottish Highlanders concerning the administration of Cromwell, and is preserved in Constable's ms. deposited lately in the Advocates Library, Edinburgh.

Te coven welt tat gramagh ting
 Gar brak hem's word, gar de hem's keng,
 Gar paye hem's sesse, or tak hem's (geere),
 Vel no dee 'at Del come de leers ;
 Vel bid a file amang te crowes,
 Vel scor te sword, and wiske te bowes ;
 And fen her nen sel se te *re*,
 Te Del may car fa *gromaghee*.

The Highlanders' Diurnal, ms.

The author seems to have intended a pun upon Cromwell's name, which he affects to confound with the Gaelic *gramagh*, ugly.

RONDELLIS, (p. 64.) Fr. *rondelles* : Small round targets, commonly borne by pikemen.

ROPEEN, *n.* (p. 60.) any hoarse cry. B. *roepen*, to hollow. Isl. *broop*, a shout, a loud noise.

The raun come *relpand* quhen he hard y^e rair ;
 Sa did the gled with monie piteous pew—
 I am ane blak monk, said the rutilland raun ;
 Sa said the glaid, I am ane halie frier.

Lindsay's Complaint of the Papists, p. 221.

The *rutill* in the throat, denotes the hoarse rattling sound in the throat of a sick person, which prefigures death.

ROTCH, *n.* (p. 59. 134.) Fr. *roche* : a rock.

Quhen Clariotas did ne'er him (a lion) aproch,
 He rumbiscnit, well roared everie *rotch*.

Clariotas & Melindas, ms.

RUSCHE, *n.* (p. 60.) a rushing. *B. ruysehen*, to rush. *A rush of water*, and *a rush of slush in a thaw*, are common expressions for a torrent of water, a torrent of half melted snow.

RYM, (p. 91.) hoar frost. *A. S. hrīm. Isl. krīm. D. riim. B. riim.* It is sometimes denominated *cranreuch*, and *girsling*; and the ground is said to *girsle*, when it is crisped with hoar frost.

SAIKYRS and HALF-SAIKYRS, (p. 64.) a species of cannon, smaller than a demi-culverine, much employed in sieges. Like the faucon, &c. they derived their name from a species of hawk. In the list of the several sorts of hawks allowed to be used by different degrees of people, extracted by Strutt from a ms. on falconry in the Harleian Library, a *sakyr* and a *sakyrct* are allowed to a *knyght*. *Strutt's Horda Angel Cynnian*, vol. iii. 125.

“ And in riding, they cast of haukes, called *sakers*, to
“ the kytes, which made them greate sporte.”

Hall's Chronicle; fol. 207.

The *saker* is frequently mentioned in history. Stowe relates, that in 1543, the king of England employed two aliens as his gun-founders; and adds, concerning one of them—“ The said Peter Bawd, by himself, in the first
“ year of Edw. VI, did also make certain ordinance of
“ cast yron, of different sorts and forms; as fawconets,
“ falcons, minions, *SAKERS*, & other pieces:” *Stowe's Chronicle*, p. 584. They are also mentioned in a certificate of the decays of the castle, town, and citadel of Carlisle, 12th June 1563, cited in Nicolson and Burn's history of Westmoreland and Cumberland, vol. ii. p. 233.
“ *In the castle—sagars* 2; fawcons 4, all dismounted;
“ fawconets 2, whereof one not good; one little pot-
“ gun of brass; demibombarders 2; basses, double and
“ single,

“ single, 12, lacking furniture; half staggs 39, not serviceable; bows of ewe, none; arrows, six score sheafs, “ in decay; moris-pikes 30, not good; *sagar* shot of “ iron 58; *sagar* shot of lead 70. *In the citadell—sagars* “ 2; fawcons 4, of brass, dismounted; double basses 3; “ single basses 8; small serpentines 2; fowlers 2; *mur-* “ *ders* 2, all unfurnished; harquebusses 9, not service- “ able; half haggs 14, decayed and past service,” &c.
 SAKRETT, (p. 216.) a little wallet or bag; diminutive from *sack*.

SALUT, (p. 112, 180.) health, safety. L. *salus*. Fr. *salut*. *Port salut*, a proverbial phrase for good fortune, occurs in *Hycleve's Poems*, p. 61, and, according to the glossarist, in the translation of Cicero *de senectute*, printed by Caxton.

SARABOSSA, (p. 62.) a sea cheer. *Ser the bus a'*; i. e. serve the stock.

SEEBURDE, (p. 141.) ship-board; i. e. board at sea. D. *lind*, a ship. *Sey-reid* occurs (p. 102.); and *see gronde*, bottom of the sea, a phrase of similar formation, is found in *Minot's Poems*, p. 45.

Thai sail in the *see gronde*,

Fisches to fede.

In the legend of Sir Owain, we find the phrase *belle gronde*:

Tho wende the knizt he hadde y founde,

The deppest pit in *belle gronde*.

SEGGIS, *n.* (p. 65, 104.) sedge; A. S. *sege*; mentioned as a specific for *wimms flowers*, and more likely to be useful than the following curious receipt, which I find in Gabelhouer, p. 215.: “ Take a live want or moale, and “ discide of his right foote, and give her of that bloode “ which droppeth thereout, three droppes, with wine, “ and it will proveke the menstruales.”

SELCHT, (p. 94.) a seal, or sea-calf. This is still the pronunciation of the fishermen on the coast of Fife. A. S. *seole*.

SEREMONS, *n.* (p. 11.) ceremonies. Fr. *ceremonie*.

SEYNDIL, (p. 203.) A. S. *sýndle* ; seldom.

SCHANK, (p. 62.) the bone of the leg ; the trunk of a tree ; the stalk of an herb ; the handle of an instrument. A. S. *steanc & scanca*. Dan. *skenckel*. Sw. *skank*.

SCISMA, (p. 250.) a schism. L. *schisma*. Gr. *σχίσμα*.

SIEGE, *n.* Fr. *siege* ; a seat, an habitation. The term was afterwards appropriated to an episcopal seat ; a see.

SIECLE, *n.* (p. 5.) Fr. *secle* ; an age, or century.

SING, *n.* (p. 77.) sign.

SKAIL, (p. 41.) to scatter or shed ; applied equally to liquids and dry substances. Isl. *skilia*.

SKAYTHT, *n.* (p. 93.) damage. A. S. *scathe*. Isl. *skade*.

SKONNIS, (p. 66.) cakes of wheat or rye. The term is never applied to oats. A *skone* more resembles a bannock than a cake.

The floure *skonnys* war set in by and by,

With other meissis sic as was reddy.

G. Douglas's Virgil, p. 208.

SKYRL, *v.* (p. 61.) to scream with a shrill voice.

SKLAUE, (p. 148.) a slave ; Fr. *esclave*.

SCROGGIS, (p. 31.) stunted trees, shrubs. A. S. *scrobbe*.

Fyue foulis I chaist out throw ane *scrog*,

Quhairfoir thair motheris did me warie ;

For thay war drownit all in ane bog.

Lyndesay's Complaint of Bagesche the Kingis

Hound, p. 300. 1592.

The word occurs in a fragment, which I have heard repeated, and which seems to be the original tale of John Thomson's man, alluded to in many poems ; as in Dunbar's prayer " that the king war Johne Thomsoun's " man." Colville's *Scottish Hudibras* :

So

So the imperious Roxalan

Made the great Turk *Johne Thomson's man*.

Also in the Lintoun address to the Prince of Orange, by Alexander Pennecuik; Watson's Collection of Poems, vol. i. p. 17. 1709.

Our Lintoun wives still blow the coal,

And no man here, as well we ken,

Would have us all *John Thomson's men*.

Sir, it was said, ere we was born,

Who blows best, bear away the horn;

And he that lives, and preaches best,

Should win the pulpit from the rest.

The following fragment, relating to the same subject, is taken from a medley in Constable's ms. Cantus, pages J. G. Dalyell, Esq. advocate, probably transcribed from the first edition of the Aberdeen Cantus.

Come o're the fire, Ruffie, come o're the fire, Snuffie;

Come o're the fire, Cuffie, silly goodman:

Gae keep the sheep, Hoggie, gae ly and sleip, Goggie;

Gae dight the killogie, *Johne Thomson's man*.

As the traditionary fragment is curious, I shall here transcribe all the verses that I have been able lately to recover; though I have heard the whole song when very young.

O cam ye in by the House o' Rodes,

Or cam ye there away?

Or have seen John Tamson?

They say his wife has run away.

* * * * *

"O what wad ye do, John Tamson,

"Gin ye had me as I hae thee?"—

"I wad tak ye to the gude green wood,

"And gar your ain hand weel the tree."

* * * * *

John Tamson peeped, and poorly spak,

Untill he did his ain men see:

O by my sooth, quo' Johne Tamson,
Methinks I see a coming tree.

* * * * *

And they hae hanged that grim Soudàn,
For a' his mirth and meikle pride ;
And sae hae they that ill womàn,
Upon a *scrogg*-bush him beside.

SLANGIS, (p. 64.) B. *slanghe* ; a species of cannon coinciding with the culverine, as the name does, which signifies a serpent. *Half-slangis*, a smaller species.

SLOP, *n.* a breach. Ruddiman derives it from the Teut. *schlap* ; B. *slap* ; *laxus*, *remissus*. This is very dubious ; though *sloupe*, a stupid silly fellow, is probably derived from this origin.

SOLIST, *n.* (p. 67, 138, &c.) careful, anxious, eager. L. *solicitus*. Converted into a verb, it signifies, to care, to show care, to solicit.

Had I *solystit* like the laue,
My rewaird had not bin to craue ;
Bot now I may weill understand,
Ane dum man zit wan neuer land.

The Complazent of Schir David Lyndesay, p. 262.

1592.

Thair may no prince do acts honorabill,
Bót gif his counsall thairto will assist :
How may he knaw the thing maist profitabill,
To follow vertew, and vycis to resist,
Without he be instructit and *solist* ?

Lindsay's Interludes, ap. Pinkerton's Scottish Poems, vol. ii. 212.

SPECK, *n.* spark.

SPERIS, to ask. A. S. *spirian*. Isl. *spir*. Teut. *spuren*.

SMEUK, *n.* (p. 65.) smoke.

The

The deil sa deaved was wi' their yell,
That in the deepest pit o' hell,
He smooored them al with *smook*.

Dunbar's Dance.

SODIOUR, (p. 105.) SOLDART, (p. 64.) SOUDIOUR, (p. 187.) and SOUDART, (p. 139.); a soldier; the broad pronunciation. W. *sawdicor*, *sawd*, *pralium*. A different etymology is however proposed by Ruddiman: Teut. *sold*; B. *soudt*; Fr. *solde*, stipendium; with the Saxon termination *er*.

Wide and side, ner and fer,
Baroun knizt, and ek *souder*:
Sum bi fe, sum for wining,
Were comen to Leodegan the king.

Arthur & Merlin, ms.

SOLEMPNIT, *part. used adjectively*, solemn, rendered solemn.

SOPIT, (p. 56.) L. *sepitus*; drooping, drowsy, wearied.

With sighs so *sepit* and o'erset,
Like to a fish fast in a net,
In dead-thraw undeceast.

Montgomery's Cherry and Slae, p. 81.

Watson's Coll. vol. i.

SOPHISTIC, *adj.* (p. 214.) wise, subtle. Gr. *σοφιστε*.

SOURAKKIS, (p. 104.) sorrel; in Italian, *sorrel* & *sorrello*, oxalis; *sourakigh*, and A. S. *sarig*, aculeus.

SOUTHYN, *adj.* (p. 95.) southerly.

SOURKITTIS, (p. 66.) a species of clouted cream; a common dish in the pastoral districts of Scotland. *Kit* is a small kind of wooden vessel, hooped and staved. A *cap* is turned out of one piece of wood. *Can* is a wooden decanter. "*Kit, cap and can*," is a phrase used to express all kinds of meat and drink; as in the following verse, which is referred by tradition to John Leyden, a poetical farmer in Upper Teviotdale, who died 1688.

The

The plough and harrow,
Commend me thra thé ;
The frail it is a flinging fiend :

Kit, cap and can,

Commend me to thé ;

For thou's been aye my stannin friend.

Many more of his rude strains were recollected by the peasants of Teviotdale within these twenty years ; but all are now supposed to be lost, except his own epitaph, which he composed before his death, and which is inscribed on his tomb-stone in the church-yard of Cavers.

SPACIER, *v.* (p. 58.) to walk. *L. spatior.* Dutch, *spacieren.*

SPYLT, *part.* (p. 108.) spoiled. This is the common pronunciation of the word in many districts of Scotland.

STANNIRS, *n.* (p. 60.) the rough projecting stones on the shore of the sea, on the banks of rivers, and the braes of burns. It is in common use on the east coast of Scotland. *Stanryis*, in G. Douglas's Virgil, pronounced *staneries*, has nearly the same meaning, signifying the place of rough stones.

STEDDYNG, (p. 191.) and STEYDING, (p. 193.) a farmhouse, with its dependencies ; properly a station. *A. S. steda*, a place.

STIEF, (p. 62.) stout, stiff. *A. S. stif.* *B. stief*, pronounced commonly *steeve*.

STENDLING, (p. 102.) leaping about with long strides. *To stend*, in common use, signifies *to stride*. *Fr. estendre.* *Ital. stendere.* *L. extendere.*

STERK, strong. *A. S. sterc.* *B. & Dan. sterck.*

STILR, *n.* (p. 110.) rank, degree. *A. S. stigele*, *scala*, *gradus*.

STOU, *v.* (p. 63.) to stow, or place. *A. S. stou.* *Fr. estal* and *estau*, *locus*. *To stou the sails*, is to furl them.

STOYTEN,

STOYTEN, *part.* (p. 64.) stammering, reeling, stuttering.
 B. *stooten*, quassare. The *stoyten sails* are small sails
 sometimes attached to the large, to increase the velocity
 of the vessel.

STRAICIEKIS *n.* (p. 38.) strokes. A. S. *straician*, to stroak.

SUAK, *n.* (p. 63.) a blow, a pull, or exertion; as a verb, to
 throw forcibly. This word, as well as *whak*, a severe blow,
 likewise in common use, seems to be of imitative origin;
 like the A. S. *saweg*, sonus. A *swing*, *n.* and *to swing*, *v.* to
 turn suddenly, seems to be connected with the Isl. *sveigr*,
 'bend, curve.

" Sum tyme rasand this traitour, yat the pepyl nicht
 " se him, hie in the aire, and leit hym fall down with
 " ane suak upon the gait."

Bellenden's History of Scotland, f. 248.

SUCCUR, (p. 227.) sugar. Fr. *sucre*. Dan. *sucker*. Teut.
zucker.

SUPPEDIT, (p. 19) to assist. L. *suppedito*.

SUPPREME, *v.* to suppress. Fr. *supprimer*. L. *suppremo*.

SUELLIEG, (p. 37.) heat, a burning fever. A. S. *swealan*,
 to kindle, burn. Hence, *to sweal*, to waste with heat like
 a candle, in the Lincolnshire dialect; and *sweale*, sultry
 weather in July: Barnes. *To sweal a bog*, to singe; a
swealed cat, a cat which is singed. *Grose's Prov. Glossary*.

SYKKYR, *adj.* (p. 140.) secure. *Siker*, Chauc. O. Sw.
siker. Al. *sichurer*. D. *sicker*. B. *seker*. W. *siecr*.

SYLE, *v.* to deceive.

Thus subtellie the king was sylit,

And all the pepill were begylit.

Lynhoy, f. 54.

SYLIT, *part.* (p. 268.) hidden, concealed. L. *celo*.

Sen that is worthie for to be

Lamentit of everie warldlie wicht,

To see the warkis of plesand poetrie,
 To lie sa hid and *sylit* from the sight
 Of those in hart quha dois reiois aricht,
 In vulgar tounge for to behald and heir,
 Vertew and vice disclosit and brocht to licht,
 In thair richt cullouris planelie to appeir.

“ Ane adhortatioun of all estatis, to the reiding of thir
 “ present warkis.” Prefixed to

The Warkis of Sir D. Lindsay. Edin. 1592.

TANSAY, *n.* (p. 104.) tansy.

TAIR, *v.* (p. 59.) an imitative word, expressing the cry of
 an ass.

TAKKIS, tacks or leases.

TASSE, *n.* (p. 226.) a cup or goblet. Fr. *tasse*.

THAK, *n.* (p. 52.) thatch. A. S. *thace*. Teut. *dach*
 & *tach*. Isl. *thak*.

THEYRS, *n.* (p. 63.) tiers, or yard arms of a vessel.

THIRL, *v.* (p. 64.) to furl the sails.

THIRL, (p. 144.) quasi *thrill*, to enslave, to thrall. A. S.
thrael. Isl. *thrael*, servus. Hence,

THIRLAGE, *n.* (p. 144.) servitude in general. In a particu-
 lar sense, the word denotes the servitude of grinding at a
 certain mill.

THOLE, *v.* (p. 21.) to suffer, to endure. A. S. *tholian*.
 Isl. *thulan*. D. *thola*.

THRESUM, (p. 205.) three together. Suio-G. *samja* & *sama*,
 consentire. Hence, the termination *sam* expresses *union*,
 or *agreement*; as, *bedersam*, consistent with honesty;
varsam, consistent with prudence; *frändsamja*, jus con-
 sanguinitatis; *magsamja*, jus affinitatis.

THRING, *v.* to thrust or beat. A. S. *thringan*; whence
doune thring, (p. 28.)

This Nimrod grew ane man of micht,
 That time in cirth was nane sa wicht :

He

He was ane gyant stout and strang,
Perforce wyld beistis he doun thrang.

Lyndsay's Monarchie, p. 40. 1592.

In a different form, it is *dring* ; thus—

Thus all the foulis, for my filth, hes me at feid ;
That be I sene in thair sicht,
To look out on day lycht,
Sum will me dolefully dycht,
Sum *dring* me to my'deid.

Holland's Houlate, apud Pinkerton's
Anc. Poems, vol. iii. 149.

TINE, *v.* (p. 21. 130.) to lose. Isl. *tyn*, perdo. Hence,
tinsel, or *tynsale*, loss.

TITLENE, (p. 60.) the small bird which constantly attends
the cuckow. Prov. " As grit as the gouk and the tit-
lene." B. *tiite* & *tiitken*, a chicken. Isl. *tiitngur*, a
small bird. Sw. G. *tyta* & *giktyta*, curruca, the hedge-
sparrow, or cuckow bird.

TOPINELLIS, (p. 63.) the lines for haling the top-sails.

TRACHLIT, *part.* (p. 106.) dragged ; also dishevelled ; the
common pronunciation, more emphatic than *trailed* ; B.
treysten ; which implies an equal motion.

TRALAND, *part.* (p. 109.) trailing, dragging.

TREIST, *n.* (p. 41.) and TREST, (p. 123.) trust ; hence an
appointment. Isl. *treysta*. Sw. *trasta*. Germ. *trauen* ;
to trust.

Sen ilk court bin untraist and transitorie,
Changing as oft as widdercok in wind.

Lyndsay's Complaint of the Papyngs, p. 128. 1552.

Thocht thou be greit bke Gowmacmorne,
Traist weill I sa'll zow meit the morn.

Lyndsay's Historie of Squire Malgoun.

TROSSIS, *n.* (p. 63) the small round blocks in which the
lines of a ship run. Fr. *troues*, *travers*, and *trouet*, 29

truss. Hence *turs*, a pack ; any thing trussed up. To *turs*, or *trus*, is to pack up, or prepare ; to commence, or set out in an expedition. Thus,

Ze men of Saint Omers,

Trus ze this tide,

And puttes out zowre paviliownes

With zowre mekill pride.

Minot's Poems, p. 50.

TRYMMYL, *v.* to tremble.

TUEIT, (p. 60.) an imitative word, expressing the short shrill cry of a bird ; hence *to twitter* ; Teut. *zittern*.

TUECHIT, *n.* (p. 60.) the lapwing, probably named from its crest. Fr. *toquet*, the cap of a child. It is termed *tuqubeit* by Birrell, in the *Passage of the Pilgremer*, *Watson's Collection of Poems*, part ii. p. 27.

The *tuqubeit* and the sterling than,

Togidder with the pelican,

Flew in ane randell richt ;

The piet and the papingo,

With the goldspink, I sa thame go,

Sync laich thay doun did licht.

THUESNEK, (p. 60.) the cry of the lapwing. In the south of Scotland, this bird is termed the *peesweep*, from a similar word, imitative of its cry. In the south and west of Scotland, it is much detested, though not reckoned ominous. As it frequents solitary places, its haunts were frequently intruded upon by the fugitive Presbyterians, during the persecution which they suffered in the disgraceful and tyrannical reigns of Charles II. and James VII, when they were often discovered by the clamours of the lapwing.

In come twa flyrand fulis with a fond fair,

The *tuqubeit*, and the gukkit gouk, and yede hiddie
giddie ;

Rwischit

Rwischit bayth to the bard, and ruggit his hare ;
Callit him thris *thewis nek* to thraw in a widdie.

Holland's Haulate, ap. Pinkerton's Scot. Poems,
1792. Vol. iii. p. 181.

Twist, (p. 59.) a bending branch, a thicket.

Smelling the hailsum herbis medicinall,
Quhairon the dulce and balmy dew doun dāg,
Lyke orient perlis on the *twistis* hang.

*Lyndsay's Prolog of the Miserabil Estait of
the World.*

Turdion, (p. 102.) a species of galliard, or gay dance.

Fr. *tordion*. Richelet gives the following account of it :

“ Ancienne danse, qui se dansoit avec une mesure ternaire
“ après la basse danse et son retour, et qui en faisoit
“ comme la troisieme partie. ”

Turkes, *n.* (p. 16.) pincers, nippers. Armor. *turques*.

L. *torqueo*, to twist.

Vagit, *part.* (p. 72.) roamed, wandered. *To wag* is in
common use, as well as *stravaig*. Ital. *stragare*. B.
waegen. Sw. *wagga*. Goth. *wagjan*.

Vait, *v. pret.* (p. 23, 143.) *wait* ; to know. Isl. *vita*. Sw.
weta. D. *vide*. To *wait* a person, signifies, in popular
language, to know from experience. It is also used by
Minot :

A litell fro that forsaid town,
Halydon-hill that es the name,
Thare was crakked mony a crowne
Of wild Scottes, and alls of tame ;
Thare was thaire baner born all downe,
To mak slike boste thai war to blame ;
Bot nevertheless ay er thai bounde,
To *wait* Ingland with sorow and schame.

Minot's Poems, p. 4.

Vallis, *n.* (p. 61.) waves. Teut. *wall*, a wave.

Valkor,

VARROK, (p. 60.) an imitative word, expressing the hoarse interrupted cry of the carrion crow. *Warrok*, or *Warroks*, occurs in Blount's ancient tenures, as a work-beast. Sw. *warrök*. Isl. *varrök*, *varre*, a bull. *Virrok*, L. *verruca*, occurs in Dunbar's Complaint, p. 110. vol. i. *Pinkerton's Maitland's Poems*; and signifies a corn, or bony excrescence on the feet. It is in common use, and pronounced *wirrok*. The passage is severely satirical:

Ane pykthank in a prelot's chayse,
 With his wawil feet and *virrok* tais;
 With hoppir hippis, and henchies narrow,
 And bausy hands to ber a barrow;
 With lut shoulders and luttaird bak,
 Quhilk nature made to beir a pak;
 With gredy mind and glaschave gane,
 Mell-headed like a mortar stane.

VANHAP, *n.* (p. 111, 118.) misfortune. *Van* in Isl. signifies want, privation; as the Mæso. G. *wan*; A. S. *wana*; carens; *warian*, to want. In popular language, it is used for the negative *un*; but it is also used in the absolute sense—

Of fesaunce, pertrik, and of crane,
 Ther was plenté, and nò *wane*.

Arthour & Merlin, MS.

VATLAND STREIT, (p. 90.) A. S. *Watlinga strate*, Watling Street; a famous consular road, passing through England from south to north. This was one of the royal ways said to have had the king's peace; because, whoever committed any offence on it, was only punishable in the king's court, according to law 30th of William the Conqueror. "De iii. chemins co est a saveir Wetling Street & Erming Street & Fos. Ki en aucun de ces chemins oceit home qui seit errant perlepais u asalt, si enfreit la pais le roy."

Kelham's Laws of William the Conqueror, p. 50.

The

The following is the popular account of the formation of these roads :

Thilke Belin, and thilke Brenne,
Four wayes thai made thenne,
Thurch the strengthe of her hond,
That goth thurch out Ingland :
That onto this day zete,
Is ycleped Wateling strete ;
That other is cleped Fosse,
That goth fram Cornewaile īto Scosse :
The thridde Ikeling strete cleped is,
That other Fosse-dike y wis.

History of Ingland, ms.

In a metaphorical sense, Watling Street signifies the milky way—

Of every sterne the twynkling notis he,
That in the still hevin moue cours we se,
Arthur's huse, and Hyades, betaikning rane,
Syne *Watling strete*, the Horne, and the Charle-
wane,

The feirs Orioun with his goldine glaue :—

Douglas' Virgil, p. 85.

Vid. also *Chaucer's H. of Fame, ii. 431.*

VELTHT, (p. 29.) *wealth*. B. *weht*.

VENESUM, *adj.* (p. 42.) *venemous*. B. *venin*, *venenum*.

VERRA, (p. 98.) & VERRAY, (p. 67.) *very*. Chaucer, *veray*.

VEIRD, *n.* *weird*, fate, destiny. A. S. *weird*, *fatum* ; *weyrð*, *fata*. Teut. & Belg. *werden*, to be. Chaucer, *weyrð*, *fates*. *To were*, signifies likewise to guard, to restrain ; as, *to were* cattle into a fold.

Leodegas

Leodegan to him sprong,
And him *wered* al about,
Fram al that ich cursed route.

Arthour and Merlin, ms.

VERST, (p. 108.) worst. A. S. *verst* & *vyrrest*.

VERYE, *adj.* weary. A. S. *werig*.

VESCHEL, *n.* Fr. *vaisselle*. Vessels.

VESTIN, *adj.* (p. 95.) westerly.

VEYTON, (p. 104.) the whitten tree, or water elder.

VERKMAN LUMIS, (p. 107.) work tools. A. S. *geloma*;
utensilia, *supellex*.

VEYNDE, (p. 61.) to wind; also the wind.

VEYE, *v.* (p. 61.) to weigh; *ueyer*; B. *weghen*: a pair of
balances is often termed *the weighs* in the modern Sc.
of the South.

Sanct Michael with his wingis and *weyis*.

Lindsay's Poems, p. 65. 1592.

VEYRA, (p. 62.) a sea cheer; quas. *veer a'*.

VIRE, *v.* (p. 61.) *vire the trosses*; wire or lace.

VIRREIS, VIRREIT, (p. 244.) worries, worried, strangled.
Teut. *weurgen*, to strangle.

VIDDEFUL, (p. 63.) wrathful. *A widdifou wicht*, is a
common expression for a peevish, angry man.

The *widdifou* wardannis tuik my geir,

And left me nowdir horss nor meir,

Nor erdly gud that me belangit,

Now, walloway, I mon be hangit.

And absolutely :

Now, my Lord, for Goddis saik lat nocht hang me,

How beid thir *widdy fouis* wald wrang me.

Lindsay's Interludes, ap. Pinkerton's Scottish

Poems, vol. ii. p. 183. 186. 1792.

The spelling is auricular, from the B. *woed* & *wood*, ra-
bies; A. S. *wod*, demens. Whence

VOD,

VOD, *adj.* (p. 89.) mad, furious : *wodlinkis*, i. e. *wod lunkis*,
mad wenches ; also, a *wood*, (p. 103.)

VILITE, (p. 266.) vileness. L. *vilitas*.

ULYE, (p. 251.) train-oil. Skene, *die*.

VIRMET, (p. 103.) wormwood. Ælfric. Gloss. *wormod*.

Junius gives two other forms of the same word from the
Francie glossaries, *woueremede* & *vermust* ; whence proba-
bly the orthography of the Complaynt.

VOLLAGE, *adj.* (p. 32.) Fr. *volage* : Fickle.

VIRMIS, (p. 104.) worms. A. S. *wyrn*.

UNCTIT, (p. 45.) anointed. L. *unctus*.

VISYE, (p. 19.) to visit. L. *viso*. Fr. *viser*.

She past to *wisie* Sir Clariodus.

Clarindus & Meliades. ms.

I mak ane vow, with humill observance,

Richt reverentlie thy tempill to *visie*,

With sacrifice unto the Deitie. (Venus.)

Lindsay's Interludes, ap. Pinkert. *Scottish Poems*,
vol. ii. p. 45. 1792.

VOFFIS, *n.* (p. 2.) wolves ; the common pronunciation.

VOL, *n.* (p. 91.) wool. *Wolles* occurs in Bæner's *Froisart*,
c. 44.

VOME, *v.* (p. 104.) vomit.

VORSA, (p. 63.) a sea cheer ; quas. *force a'*.

VOYME, *n.* (p. 93.) womb.

Vou, whow ! an interjection of fear and surprise.

VRAN, (p. 60.) wren. A. S. *wren*. *Vran* is still the Lo-
thian pronunciation.

VYIT, *v.* (p. 100.) blame.

ZELATURS, *n.* (p. 118.) zealots.

ZOUE, *n.* (p. 65.) an ewe. A. S. *zawa*. B. *zawe*.

ZOULIT, *v.* (p. 60.) howled ; pronounced *gauld*. B. *gaul-*
len.

And to that cairfull coue quhen we did enter,
 Zowting and zowling, we hard with monie zell,
 In flamme of fyre richt furious and fell,
 Was cryand mony cairfull creature,
 Blasphemand God, and waryand nature.

Lindsay's Dreme, p. 229. edit. 1592.

ZOILK, *n.* (p. 47.) yoke. A. S. *geoc, ioc.* Al. *iocb.*
 B. *jock.*

ZOUTHED, *n.* (p. 45.) youth; quasi *youth-head.* *Green*
zouthed, (p. 70.) The common corrupted pronounciation
 is *youdith*; which likewise occurs in the old romaunces.

FINIS.







